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Teach for Today, for Tomorrow, and for Eternity

Why do we have Catholic schools? That we may teach our little ones and our bigger ones what they need for today, tomorrow, and for eternity. This has been the subject of your meditations during the summer. The September issue of your JOURNAL will certainly bring it all back to you and, we hope, assist you to the good beginning which is almost a winning of the prize.

Here experienced teachers urge you to rate yourself according to the standards of the Pope; to study the characters and personality of your pupils; to organize a Home and School Association for the co-operation of the parents; to teach civic as well as religious duties; to teach safety at school, at home, and on the street; to organize your library that it may serve you and your pupils; to encourage creative writing and creative art; and to pray.

We are especially proud of Sister Thomas' poster teaching our children to lift their hands in prayer for themselves and for this suffering world. Put a copy of it on the bulletin board at once.

The practical aids are the suggestions of your fellow teachers; we hope to give you still more of them in the future. You can help to increase their number by patronizing the advertisers in your JOURNAL and telling them that you saw their ad in THE CATHOLIC SCHOOL JOURNAL.

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The CATHOLIC SCHOOL JOURNAL

Vol. 40

SEPTEMBER, 1940

No. 7

Civic Education in the Elementary School

Most Rev. James E. Kearney, D.D.

IN THE past few years we have heard a great deal about the place of religion in a democracy.* Men who approach the problem of the preservation of our democracy without blind prejudice and with any grasp of the lessons afforded by history, have been more than usually eloquent in the defense of the rights of religion and in their contention that the philosophy of Christ is not merely incidental to the preservation of the dignity of man but is the very foundation of democracy.

Faith in God Is Essential

The President of the United States said in his message of January 4, 1939: "Storms from abroad directly challenge three institutions indispensable to Americans, now as always. The first is religion. It is the source of the other two—democracy and international good faith. Religion, by teaching man his relationship to God, gives the individual a sense of his own dignity and teaches him to respect himself by respecting his neighbors."

And again in 1940: "The permanent security of America in the present crisis does not lie in armed force alone. What we face is a set of world-wide forces of disintegration—vicious, ruthless, destructive of all the moral, religious, and political standards which mankind, after centuries of struggle, has come to cherish most. In these moral values, in these forces which have made our nation great, we must actively and practically reassert our faith."

Says Mr. Lippmann: "It has been shown that the theologians of the Churches were more discerning than the believing liberals when they fixed their attention upon the antireligious character of Communism and then upon the antireligious character of Nazism as the root of the evil in these two revolutionary movements. For it has been the assault on the religious tradition of the west which has disarmed men

in their resistance to tyranny; the regimented, collectivized masses of humanity are composed of individuals who have been stripped of the conviction that they are persons, not by grace of an omnipotent state, but because they are made in the image of God."

As our Holy Father, Pius XII, said in his first encyclical: "The Church preaches and inculcates obedience and respect for earthly authority which derives from God its whole origin and holds to the teaching of her Divine Master who said: 'Render therefore to Caesar the things that are Caesar's'; she has no desire to usurp, and sings in the liturgy: 'He takes away no earthly realms who gives us the celestial.' She does not suppress human energies but lifts them up to all that is noble and generous and forms characters which do not compromise with conscience. Nor has she who civilizes the nations ever retarded the civil progress of mankind, at which on the contrary she is pleased and glad with a mother's pride. The end of her activity was admirably expressed by the angels over the cradle of the Word Incarnate, when they sang of glory to God and announced peace to men of good will: 'Glory to God in the highest; and on earth peace to men of good will.'"

Always is the recognition of God the strongest and surest safeguard of popular liberties. For religion emphasizes the divine origin of man and his immortal destiny; it insists upon those sacred and inalienable rights which man has received from his Creator and upon which no state can with justice infringe. It teaches the fundamental truth that all men before God are equal, that all are children of a common Father, and that all are, therefore, brothers. This teaching is at the very root of civil and political liberty. It guarantees to the citizen the fullest measure of legitimate freedom, and when it becomes a working principle in the lives of the ruler and the ruled, tyranny and anarchy find no reason for existence. So long as there is a God of

nations, no government is absolute or supreme. So long as man is spiritual in his nature and undying in his destiny, he must be more than a mere puppet of the state.

The State for the Individual

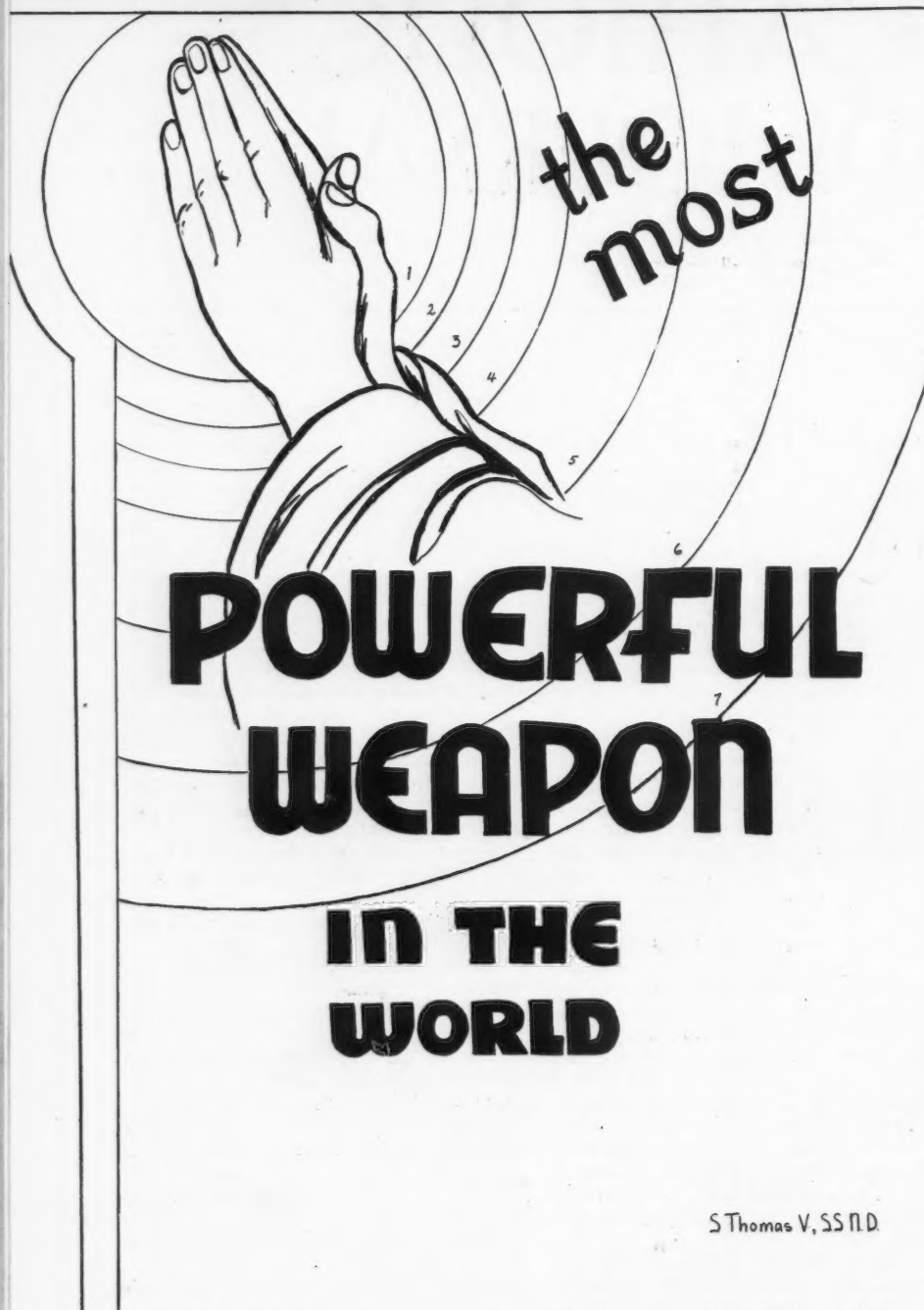
By the noble patriots who framed our Constitution and laid so firmly the foundations of our republic, man's exalted dignity was recognized and the personal freedom of the individual deemed a glorious boon to be extended and protected. Religious-minded, God-fearing men were they, with a vision not confined to the things of earth; and thus, in making laws for the land, they provided for their countrymen the fullest freedom in the working out of their eternal destiny.

As fundamental principles of the national legislative program, these fathers of our country declared that the state exists for the individual; that the government is the servant of the people, based on their consent and answerable to them for its conduct; that its authority over the individual must be measured only by the demands of the public welfare, leaving to every citizen the widest possible sphere for the free exercise of his personal initiative. Thus to every American citizen has come the blessed inheritance of civil, political, and religious liberty safeguarded by the American Constitution—giving to every man "the right to his children and his home; the right to go and come; the right to worship God according to the dictates of his conscience; the right to be exempt from interference by others in the enjoyment of these rights; the right to be exempt from the tyranny of one man or a few; the right so to live that no man or set of men shall work his or their will upon him against his consent."

Such was the spirit in which the great democracy of America was born; the spirit that honors manhood, the spirit that favors freedom and frowns on despotism, and any spirit other than this is not the spirit that stands behind the traditions and laws of this land.

* This is a paper read at the 37th annual meeting of the National Educational Association, Parish-School Department, March 28, 1940, Kansas City, Mo.

PRAYER



A Timely Poster

Color scheme: 1 red, 2 red orange, 3 orange, 4 yellow orange, 5 yellow, 6 pale yellow, 7 yellow tint.

— Designed by Sister Thomas Villanova, S.S.N.D.

At the very root of the question we are considering is the fact that before the state came into being the individual existed, and before civil society was formed individual united with individual to constitute the family, the unit of society. By virtue of their nature, their divine origin, and eternal destiny, men both as individuals and as members of domestic society were in possession of God-given rights which they realized could be completely and securely enjoyed not by singlehanded effort, but

by association and cooperation of all. Their very nature as social beings led them to seek in society the fullest measure of existence; and in civil society, whose formation was divinely instituted and inspired, their natural weakness prompted them to find the supplement of individual activity and enterprise in the temporal order.

It was thus that the state originated — it had its birth in the union of families, seeking the protection of their rights and the promotion of their temporal well-being.

The state became by nature and by institution the servant of the people; their earthly interests it was intended to further, and their right it was created to safeguard, not to absorb or to destroy. Human rights which are natural and inalienable were not to be lost or sacrificed by the individual's entrance into civil society, but sanctified and fortified.

The state, therefore, exists for the individual. That fundamental principle of political philosophy, the original statesman of this nation unmistakably expressed in the preamble to the remarkable legal document they composed. "We, the people of the United States, in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America." To further the common interests and the temporal prosperity of the community and to protect the private rights of the citizens — this was the purpose for which our republic was set up; this is the mission which this and all other civil governments are expected, in virtue of their nature and institution, to fulfill.

American Democracy Is Unique

It is precisely because there has been so much loose thinking and loose writing on democracy that we are led to believe in the necessity of a co-ordinated course of study in our schools from the earliest years in the classroom. The Catholic University project is based upon the conviction that the time has come for clearer notions on the subject of citizenship in America.

Mr. Frank Murphy, recently advanced to our Supreme Court, said in a recent pamphlet: "In all our public discussions, I suppose there is no word we use more often than that term 'democracy.' It is fine that we do. I hope that in untold ages to come the American people will still be using that word, and using it with the devotion that men give to their most priceless possession. But I wonder sometimes if we do not too often use the word 'democracy' without thinking what it means. I wonder if we have not become a little numb to the significance of the idea of individual liberty that is the secret of democracy. How often do we profess our faith in democracy and forget to associate it with the things in our own lives that are democracy?"

And Dr. Manion of the University of Notre Dame Law School remarks very aptly: "The term democracy has been broadened out of all depth. The time has come to drop the term from the dictionary of political polemics because it now means everything and anything and consequently means nothing. In American political science, democracy is a means and not an end in itself. Here democracy does not and is not intended to rule the country. Here democracy merely selects the method by which the inherent right of the citizen is protected. There is no place else in the

world where the inherent right of the citizen is the object and end of all government, whatever form that government may take.

"A very simple way to isolate America and the principle of American government from its popular confusion with other so-called 'democracies' of the world is to ask each and all of these associated 'democracies' this question: 'Under your system does the individual have rights that your government is bound to respect?' Only the United States can answer such a question affirmatively. This is the only country in the world where an individual has definite inherent rights that government, in all or any of its branches and divisions, is bound to respect. Not only is American Government by its very nature powerless to ride over the inherent rights of individual American citizens, but American Government has such power as it has merely for the purpose of protecting those same inherent individual rights.

"To classify the American democracy with the other so-called democracies of the world is to exaggerate form and disregard substance. This is a common error even amongst the elect. I have heard and you have heard lawyers, judges, and teachers plead for the preservation of our American form of government without a single reference to the substance without which that form would be an empty shell.

"The form of our government is all that we ever teach in our American schools and colleges. The American form of government is all that is ever described in 99 per cent of the textbooks on civil government and politics now used in American public and private schools. It is like teaching the ritual of the Sacrifice of the Mass without reference to the real presence in the Blessed Sacrament. As a result of this misdirected teaching, the average American pupil of civil government knows the required age of his congressman, the qualifications for suffrage, the veto power of the president, and the strong points and shortcomings of the city-manager plan. He knows, in other words, all about how American government works but no one ever tells him why it was called upon to work in the first place. He is familiar with all of its methods but he has no understanding of its principle."

The Course in Christian Citizenship

The program of the Commission on American Citizenship is summed up by Miss Mary Synon, an editorial consultant to the Commission: "It is, first of all, a program in the building of American citizenship by a process of teaching the social studies from the point of view of Catholic doctrine. There is nothing revolutionary in its content. It is, first and last, nothing beyond the relation of our religion to the life of the child, his everyday life. For Catholicity is the religion of everyday. The Catholic religion is a way of looking at things, of doing things — physical, economic, cultural — as Christ willed them to be thought and done. We may extend, we may amplify, we may define the processes

of thought and of life; but the alpha and omega of Christian education is the application of the creed of the Catholic Church to the daily lives of her children."

The Church has always realized that, in making good Catholics, she makes good citizens of any country. If she has made her children more than ordinarily good Americans it is because the basis of our American political institutions has been strikingly similar to the teachings of Catholic doctrine. The only novelty in this program of education lies in the fact that it is applying the oldest principle of Catholicity to the newest phases of human life and using the tools of modernity for the teaching of fundamental Christianity.

What are these tools and how are we using them? The tools are, for the immediate present, books. In time we shall extend the teaching process to use of motion pictures and of radio, but just now we are concerned with the production of books dealing with the social studies in forms designed to instruct and inspire children.

We are making ready for the elementary schools a series of books, written at the various grade levels, dealing with the problems of daily living. These are basic books although they are not in what is ordinarily set down as textbook form. For we realize that our competition in education is not with other systems in other schools. It is with life itself. Today, as never before, children are learning life from what entertains them as well as from what formally instructs them. Every one of us knows how varied and how vicious these sources sometimes are. We have to meet the entertainment challenge of cheap and lurid as well as of good presentations. How can we do it?

We can do it, we think, by giving children books which will entertain as well as instruct them. We are giving them facts, but we are clothing these facts with personalities. We are setting down the elements of the social studies: the home, the family, the school, the neighborhood, the larger community; the economic processes of production, of distribution, of consumption; the history and development of transportation and communication; the elements of government; the history of nation building; the civic problems of yesterday and today and tomorrow. We are presenting these essential facts in words calculated to be understandable to children of the age and educational development at which our educators have determined children should meet these facts. We are correlating the books we are producing to courses of study already established in some schools but we are leaving them elastic enough to be usable in all elementary schools.

The Work of Teachers

Because we know that children like stories we are using the fictional method for the primary grades. For the intermediate and the higher grades we are using both fictional and feature method. For all books we are insisting upon a standard of

pleasurable and inspiring readability by the children for the grade for which the book is written. We are experimenting and consulting, testing and retesting. We have, we think, the most democratic organization ever utilized in the making of any program of education in the United States. It is composed not only of an advisory committee of prominent lay educators but also of cooperating committees of the entire faculty of the Catholic University, the diocesan superintendents of schools, and the supervisors of social studies in religious communities of the United States. We are asking the people who are doing the actual work of educating children what they want; and we are giving them what the majority advises is the best content, the best method. Our editorial concern, once the pedagogic decision is made, is to make these books so good that each one will stand on its own merits, not be accepted as part of a required system by any block-booking process. For we know that, in the last analysis, we shall have failed unless we catch and hold the children's interest in the book itself.

It is easy to say that we will teach Catholic principles in these books. It is harder to work out a method of inculcation which will interest children and satisfy educators and philosophers. We think, however, that we are doing it. There isn't a book in the series which hasn't the common base of love of God expressed through love of one's fellow man. Broadly, we are taking just now three general points of emphasis:

Catholic Ideals in American Institutions.

Catholic Participation in American History.

Catholic Standards in Contemporary American Life.

The diocesan superintendent of schools in Hartford summed up the project in his foreword to a recent publication for Catholic schools (you'll pardon the commercial — it is not solicited): "It is often stated that democracy can thrive only where there is universal education. Hence the necessity of studying civics for the preservation of democracy. Since the people have a voice and an elective power in determining government, they should know something about the technical distribution of rights and duties among the official departments which historical development in our country has established. It is important for school children to be introduced to a knowledge of civics.

Knowledge Not Sufficient

"Is the intellectual knowledge of governmental affairs sufficient to produce good citizens? Unlike the early thinkers who visioned the ideal republic as the one in which philosophers ruled and rulers philosophized, we do not think knowledge alone is adequate to cope with the individual and social problems of political action. We shall not glorify civic knowledge to the disregard of the civic virtues which must be initiated and practiced by the will of the

citizens. The Catholic teacher will not fail to indicate that the ideal of virtuous action eclipses mere civic knowledge and will not fail to stress the note of responsibility which is a necessary corollary in every office of invested trust.

"In this era of the great transition when so many nations are in the throes of revolutionary changes in society and government, it is of primary importance that the fundamentals of all law and order be clearly understood. It is educationally correct and significant that the approach even to civil government be the spiritual approach through the eternal law of God and the natural law in man. Civil law comes indirectly from God through the mediation of men. With reliance on this principle there is given a divine sanction and dignity to rightly constituted civil authority. 'Let every soul be subject to higher powers: for there is no power but from God; and

those that are, are ordained of God.' People want spiritual refreshment of soul apart from nationalistic attachment, which, from God's creative action and the individual's relation thereto, is merely accidental. Yet, wherever people are grouped in a definite location on this earth, they must live together in a society to the making of which they contribute and in the protection of which they share. This parallel treatment of Church and State government is characteristically Catholic and a new application to the scheme of textbook writing of the motto that is engraved upon so many parochial schools—'For God and Country.'"

Support the Bishops' Program

May I then solicit your support in the elementary schools for the Bishops' Program, under preparation at the Catholic University. We have an important contri-

bution to make in the grades. We cannot begin too early to lay the foundations of serious study.

As Doctor Manion of Notre Dame well says: "If you are proud of God's place at the masthead of our political institutions, then, in God's name, assume your part of the burden of leadership in this spiritual revival. The disillusioned and disheartened believers in God in and out of all the churches in this and other lands are waiting for your encouragement and your leadership. Move the Preamble of the Declaration of Independence from the appendix to the front page of the civil government you teach. Tear off the mask that secular political science has painted across the face of Christ in the structure of the American State. Unless all of us act quickly, not only will God lose this government but likewise, and by the same token, this government will lose God."

Molding Characters and Tempers

Brother George, F.I.C.

THE religious teacher has the mission of educating children, of fostering and directing the complete development of the natural and supernatural gifts that God has given them. He must help youth to become adult Christians as perfect as possible. Like a skillful gardener, he must cultivate the young plants in the garden of the Lord and water them with the dew of celestial doctrine.

A good gardener should know the nature of the soil that he tills, the properties of the plants that he cultivates, and the particular care that he must give to each one in order to reap a plentiful crop. The educator likewise must have a thorough knowledge, not only of children in general, but of each pupil in particular. As this knowledge is not infused in anyone, it must be acquired by study.

The word "character" is defined as a "distinctive feature." According to this definition, personal character is composed of all the qualities and defects that distinguish a person from another, or we may call it "one's intellectual and moral physiognomy." We could also define character as: "That which prompts someone, under the impulse of his inclinations and habits, to accomplish certain actions instead of others."

Evidently, character is a complex matter. It is influenced by physical dispositions, temperament, and passions; but it is produced mostly by developed aptitudes or acquired habits. In fact, many circumstances such as: intellectual, moral, and religious education, the condition of family life, the environment, the food regime, the degree of physical comfort in which one grows, etc., favor or hinder the development of a child's native instincts,

EDITOR'S NOTE. This is a statement of the general attitudes of a teacher toward the individual pupil—his temperament, his personality, and his character. It is well for us to "mull" over these considerations at the beginning of the school year. Think of these rules and suggestions in terms of the pupil you had last year and of the new pupil assigned to you for this year.

make him contract certain habits, and constitute, little by little, his personal character.

There are numerous classifications of characters and temperaments. If you consider the future happiness of a child, you may distinguish:

1. The *happy disposition* which makes the best of men and things and keeps smiling. Among these, we may mention the trustful children who suspect nobody and the quiet temper that remains undisturbed by any eventuality.

2. The *unhappy character* which sees everywhere reasons for worry, anxiety, and sadness. The latter may be subdivided into irritable tempers and distrustful souls who have no confidence in anyone.

If you consider the chances of success in life, you may point out the *decided* character that fears no effort and grasps opportunity at once, the *soft, hesitating* individual, the *supple, insinuating* character, the *rough-and-ready* type that easily becomes domineering, the *steady* disposition, and the *lightheaded* child, the *active* or *meditative* character.

From the point of view of future moral-

ity, you may have *delicate* souls who will flee from anything degrading, and the *low-minded villain* who will shrink from nothing sordid as long as he finds enjoyment of any kind in it; again you will meet *great and noble hearts* ready for any sacrifice, and the *mean, selfish* individual who will cringe before anyone to promote his petty interests.

However, pedagogy is concerned mostly with the psychological classification of characters which are said to be: *sensitive, intellectual, or willful*, according to the predominance of sensibility, intelligence, or will in the soul. Of course, each one of these classes comprises variations and degrees. Sensitive children may be gifted with more or less intelligence and will power. Among the intellectual, one may find children whose keen intellect will be accompanied by degrees of sensitiveness and will. And willful characters may have a sensibility or an intellect more or less developed.

As the elements that contribute to shape up a character cannot be identical for any two children, even in the same family, we must expect in any class to find as many different characters as there are children. Hence, the teacher must not try to handle everyone in the same way. No doctor can prescribe the same remedy for every patient. No gardener can cultivate a rose, an apple tree, and a pumpkin in the same manner. Necessarily, there must be a uniform and invariable regulation for everybody, but the means to enforce these rules must be adapted to the individual.

A few words of encouragement will stimulate the self-love of a certain pupil and will bring him to submit; should you ill-treat him or crush him with penances, you would discourage him without any bene-

ficial results. Dealing with someone else, you should sometimes reason with him and appeal to his common sense. Another will require a firm and energetic hand. The lightheaded child must not be dealt with in the same way as a thoughtful or obstinate pupil. Praises that would swell up a vain head would be a useful encouragement to a shy and modest soul. It would be a blunder to give a long, vehement scolding to a child if one severe word can bring out tears and sobs from him. We would simply torture a lively, nervous boy, if we exacted from him, on the first days of school, absolute composure.

It is nonsensical to try to shape every child into the same pattern; this is neither possible nor desirable. The ideal is to develop in each pupil the good tendencies of his nature and to straighten out his evil inclinations. The simultaneous method, excellent for teaching purposes, would be detestable in this case which requires an individual system of education if one hopes to attain any degree of success.

Of course, it is impossible for a teacher to follow each child twenty-four hours a day. He must stick to a reasonable action; and while he gives in his teaching work a general direction, he must strive to adapt himself to the separate characters and present dispositions of his pupils. This requires plenty of devotedness and self-denial, but it is the price of educational success; the temporal and eternal happiness of thousands of children depends on it.

Our Blessed Lord, the great Model of teachers, gave us plenty of examples on this subject. No one could accuse Him of favoritism toward any Apostle or disciple. Yet, he acted differently toward such diverse characters as St. Peter, St. John, and St. Philip. He branded the proud Pharisees as "whitened sepulchers" and "hypocrites"; and He forgave the repentant sinners. To the poor and the ignorant, He preached the kingdom of God in simple parables; but He denounced the doctors of the law as "blind leaders deceiving blind followers. . . ." Why not try to imitate our Divine Master and devote ourselves to this difficult task with all the tact possible?

The Study of Characters

There are diverse ways of knowing children. First, a study of general psychology, and especially of child psychology, will be very practical. Then, we can learn from the experience of old teachers who have spent years in a classroom. This would save a lot of time and help us to avoid many "experimental blunders" of which the poor children are always the innocent victims.

This theory must be completed by a careful study of every pupil confided to our care. Occasionally, a remembrance of our own childhood will help us very much to understand children and judge them rightly, especially if we can still visualize what were then our ways of thinking, our ordinary desires, the importance we attached to things, the eagerness with which we craved for certain objects, the extreme

versatility of our feelings, our weakness against the suggestions of exterior agents, etc. Even though all the pupils have not the same character as we had at that time, still, this memory will be of great help to give us a fair idea of their general dispositions, their way of knowing, of feeling, and of willing.

But it is mostly through attentive observation of the behavior and spontaneous activity of children that one may draw precise and useful conclusions. Trifles added to trifles may reveal much about the character of a child. The manner of presenting himself, of dealing with teachers and comrades, the movement and expression of the eyes, the slyness or frankness of the look, the accent of the voice, the pronunciation, the heartiness of the laughter, his behavior at play or in school, his facility to blush, to grow pale, to cry, or the impassibility of his face, his general bodily attitude, etc., may contribute to reveal the interior dispositions of his soul.

Observation on the Playground

School hours are usually not favorable to the thorough knowledge of children. They feel the watchful eye of the teacher and they check themselves sometimes sufficiently to veil their defects and deceive. Still, a zealous and clear-sighted teacher can, even in school, make interesting observations. Thus, the child's application or carelessness in doing an assignment will reveal his laziness or diligence. The intelligent, curious boy will find plenty of questions to ask on the lessons explained, whereas a dull student will listen passively, just waiting for the end. If a boy forgets a warning too soon, he is lightheaded and dissipated. The way that scolding and punishments will be accepted may reveal whether the boy is proud, fiery, peevish, or submissive and meek. The frankness of a pupil's look and his readiness to admit his guilt will betray a straightforward disposition. He who never looks anyone in the face, who hides himself to misbehave, who never admits his faults, even when he is caught in the act, is a hypocrite and a liar.

But the favorable hour to observe children is at recess time. Then, free from all restraint, entirely absorbed in play, over-excited by the tense situation, and not suspecting the teacher's scrutiny, they just let out their tendencies and passions. Their gestures, their words, their very silence will reveal to the intelligent and attentive teacher, their dispositions and character.

See those haughty, proud, domineering boys: they "boss" the others, impose their methods and opinions, grant or refuse to applicants the permission to join in their game, they choose their own favorite sport and oblige their playmates to comply with that choice, they tell everybody else where to play and what to do, and they settle all arguments with the authority of a supreme justice.

Timid souls, on the contrary, stay in the background and accept the most ungrateful assignment. They don't know how to dare,

they don't risk anything, they are stopped by the least difficulty. They are afraid to draw attention on themselves and are willing to do anything to secure the approval and favors of leaders.

The selfish boys and the "cheaters" are excluded from all games. No one wants them; they are reduced to withdraw in some corner and play a game of their own. The deriders and teasers take pleasure in tormenting defenseless comrades. The susceptible children, the jealous characters, the quarrelsome tempers, get angry and argue with everybody; at times, they provoke energetic reaction from others; and then, they complain about their playmates who, of course, are always picking on them, "poor innocent lambs!"

Such a child has a good soul, but a hot-head; he talks back promptly and imposes respect. This other boy has a keen sense of justice and dares to champion the right cause against the unjust proceedings of interested partisans. This one is resolute, courageous, and quick to decide; he fears no obstacle and will face danger to save a partner. Another, gifted with self-control, will take a defeat with a smile and win a game without pride.

The teacher who would not profit by the great source of information provided by the playground, would deprive himself of the most valuable means of acquiring child knowledge.

Character Charts

Should the religious teacher just confide to his memory the remarks made on the character of his pupils? Some educators advise the method of noting down a complete character analysis of each pupil, so as to have an adequate knowledge of the latter's standing and devise means of educating him properly. These character sketches, of course, should be strictly personal. To insure discretion, one might replace the name of the child by a number. This system will oblige the religious teacher to study every mode of the pupil's activity and will contribute to develop an extensive psychological insight.

As a matter of fact, each youngster possesses in himself the germs of a saint or of a rascal. It is up to the educators to direct the growth of virtuous habits and to uproot the sources of evil; i. e., to form the character of the child. This is extremely important since our entire life is the echo of our character. Intellectual talents being equal, the differences of character constitute the factors of success or failure. A good, well-balanced character will produce happiness, power, joy, and social influence; whereas a bad character will use the very intellectual and physical powers for evil aims.

Grace and Good Will

But is the formation of a good character possible? Certain dreamy philosophers, such as Montaigne and Rousseau have denied that it is possible; they even assumed that to work at it would be an evil deed.

But this is against experience and sound philosophy. Character has been defined as "a crystallization of habits around a central nucleus which is the native temperament," or again, as "the physical temperament plus the moral nature." In both definitions we distinguish two elements in character: the native element and the moral person. We can do very little about the native element or temperament; it will never be essentially modified. But the moral person is never thoroughly bad; aside of vicious instincts, there are always and in everyone, virtuous inclinations. The will, helped by outside influences, can play the part of an intelligent gardener in this case, and may "pull out weeds of bad habits, fertilize, and protect useful plants of good deeds, and sow fragrant flowers of virtues."

"No nature is so good that it cannot become bad through vicious habits; and no nature is so bad that it cannot, with God's grace, personal effort and vigilance, be overcome, purified, and sanctified" (St. Francis of Sales).

Evidently, if left to themselves, children lack the energy necessary for this struggle and would soon become dominated by their wild instincts. They need to be directed, sustained, excited, encouraged, in this fight against themselves.

Let us try then to convince them of the importance of character in life, multiplying the reflections and considerations on the advantages of a good character and the inconvenience of a bad one. We must enter into details and point out how such a peculiar temper contributes to the misfortune or failure of its owner. It is appropriate to take occasion of everything: history lessons, school events, social happenings, etc., toward that purpose.

To the boy who tries to avoid responsibilities by such an excuse as: "I can't help it, that's my temper," we must stress the idea that everyone can and must, through vigilance and earnest effort, conquer his evil inclinations and develop good habits.

But their will will not be influenced without strong motives; these must be explained. Success in business, happy family life, social influence, Christian obligations, Catholic action, fruitful apostleship, eternal welfare, God's glory, the salvation of souls, etc., are some of the ideas which may prompt children to develop a well-balanced and pleasant personality.

The frequent suggestions of personal sacrifices as essential factors of success are highly recommendable. Every act of self-conquest that the boy performs strengthens his will and weakens the bad habit that he contradicts by this virtuous act. Willful submission to school regulations, faithful obedience to superiors, constant fidelity to the least duty of school life, are fundamental exercises for the child in the development of a good character.

Then, delicately and tactfully, the teacher may profit by any occasion to reveal to each pupil the latter's main tendencies, good or bad, pointing out what could be done to build up a virtuous disposition. The best method is to take the child *in the act* of doing something, and reveal to him the consequences, good or bad, of the habit which he is fostering by that action. General instructions are too theoretical as a rule. The boy is unable to apply them to himself in the details of his daily life.

However, this warning, to have any effect, must be done without ill feeling, undue severity, sarcasm, or contempt, but with meekness, charity, kindness, and per-

fect self-control. The bad habits of a child are usually not rooted so deep that they cannot be destroyed. Sometimes, public reproaches made without bitterness may do good; the shame felt by the boy will spur him to correct himself. Occasionally, we may have to punish. To obtain any satisfactory results in this last method, we should observe the following rules: (1) Never punish under the impulse of anger, or if the child himself is angry; wait until both have cooled off. (2) Proportion the penance to the gravity of the fault. (3) Never keep a grudge for any length of time; once the punishment has been inflicted and accepted, the teacher and the pupil must be friends. Thus, the child will realize that the punishment is given through affection and interest in his future happiness; otherwise, he would only be stirred to hate and revolt under it.

We must not be so simple as to expect an instantaneous amendment on the part of a boy. We, religious teachers, sometimes require a long time to correct a defect or acquire a virtue; this weakness of our nature should incline us toward leniency and patience. If the child *tries* to correct himself, let us be satisfied and help him with it.

Skillful Guidance

It is in youth that good habits are acquired easiest by repetition of virtuous actions. It is the teacher's task to direct the energies by taking away as much as possible, occasions of faults, and bringing the pupil to multiply efforts which will generate and develop a virtuous habit.

Some teachers make an effective use of the particular examen as planned by St. Ignatius Loyola; they make their pupils do it. This exercise, of course, will require



Mt. Baker from the end of the highway.

— Photo by Huntoon for Highway Dept., State of Washington.

a wise adaptation according to the class, the age, and the knowledge of the youngsters. Properly directed, simplified, and organized to suit the circumstances, it is an excellent means of character building in pupils. Results obtained in classes where zealous teachers tried it, have proved that the scheme is no utopia but an effective instrument of success.

A short meditation of two or three minutes on serious thoughts in the morning, or a practical moral statement, a wise motto, etc., explained by the teacher may be another means of success in this field.

KNOW THYSELF

A Sister of Saint Joseph

IN A comparison of modern education with that of twenty or thirty years ago we note great strides in progress. This progress is particularly noticeable in the important phases of education such as methods of teaching, curriculum construction, classroom management, and testing programs. Furthermore, a cursory glance over current educational literature reveals the fact that there is a possibility of even greater progress. Experiments and investigations are being continually conducted—all for the welfare of education along these lines. In the face of all this progress and all these experiments it is not true that the personality of the teacher seems to be overlooked? This is probably due to the fact that many educators and investigators are of the opinion that it is impossible to change the personality of the teacher. Not only investigators but teachers themselves are often of the opinion that they are incapable of change. Allers¹ would tell these teachers that the idea of being incapable of change is itself part of the character which is in need of change. However, we wonder if teachers are to blame when state departments of education assign greater value, in their rating scales, to the piece of paper showing the qualifications of the teacher than to the personality of the holder of these qualifications. Certainly, this is not viewing the personality of the teacher as Spalding viewed it. He maintained that "a genuine, noble, wise, and loving personality, is the first thing to be asked for when there is a question of school."² Unlike the above evaluation he would say that "the teacher's personality far more than his learning determines his value as an educator."³

The Holy Father, too, in his Encyclical on Christian Education, says that perfect schools are the result not so much of good methods as of good teachers.⁴

¹Rudolph Allers, *Self Improvement*, Benziger Brothers, New York, 1939, p. 10.

²John Lancaster Spalding, *Opportunity and Other Essays*, A. C. McClurg & Co., Chicago, 1900, p. 114.

³John Lancaster Spalding, *Thoughts and Theories of Life and Education*, p. 229.

⁴Pope Pius XI, *Christian Education of Youth*, p. 30.

The drop of water falling steadily will pierce the hardest rock. Great truths repeated frequently with zeal and conviction will finally settle in those young souls and produce a wonderful reaction.

And last, through prayers and sacrifices offered for them, the religious teachers will obtain numberless graces of light and strength for the pupils whom they are trying to educate. Our Lord has warned us: "Without Me, you can do nothing! . . ." But with His help, we can do wonders in those young souls. Why not try it in earnest?

EDITOR'S NOTE. "Meet yourself."
That is the invitation this article extends.
Why not accept it?

Teacher's Personality Neglected

It may be an exaggeration to say that the personality of the teacher has been completely neglected. Studies have been made for the purpose of evaluating teachers on traits considered to be significant. The approach, however, seems to be rather superficial. It is very doubtful whether or not a teacher will think that he should labor in the acquisition of certain traits, or the elimination of others, just because he has been rated and found wanting by supervisors, questionnaires, self-rating scales, etc.

However, if he is made acquainted with a better approach and made to realize that there is such a thing as a checkup on the personality of a teacher which may be quite objective, he will endeavor to know himself. This objective checkup the writer calls a "truth party." The ancient prescription, "Know thyself," is still sound, and the purpose of the "truth party" is to show that, with earnest participation in the "party" self-knowledge may result.

It is understood, of course, that the personality cannot be changed except by modifying the individual himself. An attractive personality cannot be gained by reading books on personality or taking courses, etc. Like all other educational problems, personality problems are to be solved by analysis, self-analysis, and surveying all resources dealing with it. Honesty and sincerity, therefore, are the requisite qualifications for the participants of this "party."

Know Thyself

Since this "party" is for the teacher's benefit, it is fitting that all the games should center around his needs, and since he is a religious teacher the spiritual should be given precedence.

Now, in regard to the "games" to be played at this party, what are they? Well, these may take the form of "solitary,"

"bookkeeping" games (double entry), "friendship" games and "pupil-opinion" games. It is not necessary that all of these be played at any one party. The reactions to one, if played fairly, may prove helpful for some time. In all the games the teacher tries to get as objective an image of himself as possible. Allers⁵ would tell him to face all things he used to look away from and to dig up all kinds of memories he was but too happy to forget. Hence, he must face reality and his cards in his game of solitary must be marked, not with clubs and spades but questions.

Before beginning this game of questioning he should realize that the most important influence in molding the character of his pupils is the quality of his own example in the art of living. Pupils want to see ideals embodied in a living person and when they don't see them they are disappointed. Hence, the first questions in the "solitary" game may pertain to the spiritual side of the personality. It is the duty of the religious teacher to form Christ in the hearts of his pupils, but before doing that he, himself, must be spiritually fit.

Fundamental Questions

All preparations have been made and the "truth party" has begun. As the cards are turned up, here are a few of the many questions that might appear:

Am I a real Catholic teacher?

In what way do I differ from the teacher in the public school?

Can I tell my pupils to be followers of me as I am of Christ?

Am I conscious of the importance and power of prayer in bringing about this change in my personality?

In praying for my pupils do I say, "Lord make them better," instead of, "Lord, make me better in order that I may win them to you"?

In this important work of education do I let a feverish natural activity usurp the place of God's action in my life?

Am I out for the interests of God, or am I a self-seeker?

Am I aware that self-centered activities are detrimental to my soul's true life and result in the disintegration of my personality?

These are only a few of the questions that might appear on those cards. They have only one purpose and that is to make the religious teacher conscious of the fact that educational activities that are not "rooted" in Christ have little value.

In continuing this game the teacher will find some questions pertinent to his intellectual life such as:

Do I feel adequately prepared to do God's work in the classroom?

Am I conscious of the necessity of professional growth while in the teaching field?

Is there a conscientious preparation of each day's lesson or am I satisfied to have my pupils drink from a stagnant pool rather than running water?

⁵Allers, *op. cit.*, p. 42.

Reading: How much time do I devote to outside reading? Is it limited to that of class preparation?

Do I study the best methods for presenting my subject matter?

Am I aware of the fact that in teaching, as in every other worth-while undertaking, it is impossible for the teacher to stand still; that decay begins as soon as he stops growing? A superior teacher is never completely satisfied with his procedures—he always sees the need for improvement. And I?

How About Emotional Balance?

As the teacher continues to turn the cards, face upwards, he will meet with some questions that pertain to another phase of his personality. This time, "Solitary," makes him examine his "emotional conscience." Howard and Patry⁶ maintain that the significant traits of personality are the external manifestation of an inner emotional balance. They further maintain that some teachers are grown up physically, but are children in their emotional make-up. The period of childhood and adolescence is the most favorable time for building the foundation of a strong mental constitution, but as in all other phases of education, example is necessary. Hence the need of emotional poise.

Am I grown up emotionally?

Do I maintain a wholesome emotional atmosphere in my classroom?

What do I do to eliminate stress and strain on the part of my pupils?

Am I aware that a calm, cheerful, and zestful atmosphere in the classroom is essential to good schoolwork?

Do I get "mad all over" when a pupil, unintentionally, disturbs the absolute quiet of the classroom?

Do I consider anger, sarcasm, and excessive fear as something that has no place in the classroom?

Am I aware of the fact that the *education of the emotions* is an important task of the teacher of today?

Do I realize that properly controlled emotions are "energy economizers"?

Those are a few points upon which the teacher might examine himself. The teacher who is not educated emotionally will generally display traits such as the blustering, impulsive, or pugnacious person exhibits. Such a teacher is not making proper use of his emotion of anger; he is really dissipating it. Frontal attacks seldom register any actual achievement. On the contrary, they often result in a loss of ground.

This little "game" questions the teacher on his spiritual, intellectual, and emotional life. While it has not touched upon his physical and social life, it does not mean to neglect them as they are important parts of the whole personality. However, they are not the phases most neglected and, hence, the omission of their elaboration. So much for the game of "solitary."

⁶ Frank E. Howard and Frederick L. Patry, *Mental Health*, Harper and Brothers, New York, 1935, p. 406.

Traits Modifiable and Unmodifiable

The "bookkeeping" game will not go into the above details. It merely consists in the charting of his personality traits into assets and liabilities. Since interests center around the improvement of personality of the religious teacher, those traits pertinent to that desired personality are listed as assets and those which are known to be detrimental are listed as liabilities. He may subdivide his liabilities into sections entitled "modifiable" and "unmodifiable." This method may appear useless, but if the "game" is entered into with sincerity and a desire for improvement, results will be beneficial.

Character educators often recommend to teachers that they balance the pupils' assets and liabilities but the teacher should first formulate a chart for himself. This will give him an opportunity to balance his own assets and liabilities before those of his pupils.

It is very difficult to enumerate just what should be the assets and liabilities of a teacher. But we do know that the unmodifiable liabilities are far less in number than those that are modifiable. Each teacher should apply honestly to himself the criticisms he directs toward others. The best way to effect a lasting change is to find out the cause. To discover the cause necessitates facing reality and not evading it. The teacher has to accept his unmodifiable liabilities, but by increasing his assets and decreasing his "modifiable" liabilities, the "unmodifiable" will be relegated to a very minor position.

The Friendship Game

The "friendship game" mentioned in the beginning of this paper may be a continuation of this "bookkeeping game." It is easy to chart assets but when it is a question of personality liabilities the task is a little more difficult, because it is so easy to rationalize and color the truth. Due to this fact, outside help may be needed and here the teacher secures the honest opinions of friends on whose judgment he can rely. Naturally, these friends would have to be acquainted with the qualities of a teacher. If possible, let him choose them from among the teachers in the school system in which he is teaching. If sincere, they will tell him much that needs improvement.

In the last game the pupils are invited to participate in the "truth party." The

teacher, who is directing the game, tells the pupils to write an evaluation of their teacher without placing any signature on the paper. He tells them that they may type this evaluation if they so wish. This is an objective checkup and children always tell the truth in these matters, especially when there is no way of checking on their identification. This kind of a "truth party" game is becoming popular. After a recent parent-teacher meeting in a midwestern city school, it was agreed that two hundred children would evaluate their parents. The children did as they were told, enumerating good points as well as bad. Parents didn't have any difficulty in identifying themselves with the written reports. They felt that they would profit by this little checkup on their personality, which they considered quite objective. The teacher, too, in this game must be prepared for some humiliating remarks. But in a "truth party" that is what he is looking for, and, consequently, should not be disappointed.

Someone may object to this method of improving the personality because it savors of the negative approach, but the writer feels that facts are necessary before the positive approach can be used. If these facts can be obtained only by the lash of constructive criticism, then they should be accepted and the information utilized.

The writer has made use of three of the above methods or "games" to try to improve her personality. She feels that she has derived the greatest profit from the "bookkeeping game" but she is still working on the "modifiable liabilities."

SAYS EVIL ORIGINATES FROM "BAD THEOLOGY"

H. A. Jules-Bois, French poet and humanist, who gave the principal address at the commencement exercises of Providence College, Providence, R. I., where he received the degree of Doctor of Laws, *honoris causa*, said that "it is a delusion to imagine that the disturbances pushing the world to catastrophe depend exclusively on economic, financial, or industrial instability. These are secondary causes, or rather, they are effects. The evil originates from 'bad theology.' At the base of totalitarian politics, we discover in the background the worst theology which the angels of darkness could forge in intermingling pride, hatred, tyranny, and sacrilege."

He encouraged the students to adopt instead of a "Statolatary" philosophy, which he called the worship of the State, the philosophy and theology of St. Thomas Aquinas, which he said could be compared to philosophy of totalitarianism as a "limpid and beautiful day to a dark and stormy night."



God Sees Me



— Sister M. Rita, O.S.B.

Catholic High Schools Need Industrial Arts

Brother Oswald, C.F.X., M.A.

THE subject assigned me is one to which we must look for the answer to the problem of what to do in our high schools with those pupils whose aptitudes and interests lie outside the traditional academic course.* Administrators and teachers in Catholic secondary schools grow weary trying to adjust the thousands of boys and girls who are either not equipped or have no desire for a program of studies which ignores training for the field of occupation which will absorb the larger number of them. I refer to the industries and homemaking—the working class in general.

My interest in this subject does not come from any particular knowledge or skill in industrial arts but from my experience as teacher and principal in wrestling with the same problem that is worrying most of you. The problem of what to do with those who will not take to languages and higher mathematics; yes, and even those who with difficulty learn sufficient of the English language to appreciate its literature and the technique of its grammatical structure.

Ever since 1929, when the doors of employment closed to our boys and girls, too, the schools have been called upon to provide education for them through their adolescent years. Compulsory school laws leave no alternative, even for those whose ability to profit appreciably by academic training is limited. Unless we in Catholic secondary schools recognize and do something constructive to help those who are normally eligible to live and to labor in society by providing courses to meet their varied needs, we fall short of caring for the Catholic community which we propose to serve; unless, of course, we conduct strictly college preparatory schools. In that event we have a right to select because we do that for which the school was established and advertise ourselves as such.

We may argue, as is so often done, that we can expand our curriculum by adding social studies and commercial courses which will give those not given to the languages, higher mathematics, and sciences an opportunity to escape a full program of these subjects. This may be a means to an end, but I do not think that the child's future interests are sufficiently considered in such a provision. What habits and skills does such a course develop for those who will enter the field of industry? We must be thinking in terms of the child's needs, his lifework. Only a small percentage go to college, and a limited number will qualify for the white-collar positions not listed under the professions. The problem lies with the masses. Are we ignoring them in our curriculum? Must they look for understanding to the

public schools? I believe that we owe them the same opportunities that we owe to the college preparatory pupils. They are Catholic boys and girls who constitute more than half the enrollment of most high schools. It is my purpose, therefore, in treating this topic to show that it is, in general, not beyond our means to consider them in our courses of study.

I am more conscious of the problem as it applies to boys than to girls; for, it is my opinion that the Sisters have already done much to include courses in homemaking in their schools for girls, though, here, too, many fall short. I am fully conscious that changes are not always in our power but it is well for each of us to help promote the work.

Prevocational Guidance Courses

For the boys we will not consider a plan that suggests definite vocational or trade schools. They are an economic impossibility for most of us; besides, they are not practical for most boys of high-school age. Purely vocational training is ordinarily considered in schools of apprenticeship after high school. What we should be interested in is prevocational training—call it guidance if you wish. It consists in developing skills in the manipulation of tools and a few machines. The term usually applied to this work in high schools is industrial arts. The introductory course in this work should be mechanical drawing. Mechanical drawing is as important to handcraft as the rules of language are to a writer. Before the aspiring craftsman can produce a project he must be able to design it. Designing calls for a knowledge of applying a scale of measure by rule and compass. After a year of mechanical drawing, pupils are skilled enough in the use of their instruments to draw projects which they can build as soon as they have learned the use of the simpler tools of a carpenter or mechanic.

For boys of fair ability the work of mechanical drawing can with profit be extended into two or three years. It should embrace the study and execution of blueprints which is valuable and necessary knowledge for skilled workers in our industrial plants.

One or two years can be given over to woodcraft. This study initiates pupils into the handling and use of various tools and the operation of some electrical machines. Here is studied the art of making patterns. Cutting, planing, sawing, joining, glueing, painting, polishing, weaving, upholstering, and many other processes are carried out in a woodshop which are assets to the boys who will make their living by the use of their hands.

Another year or two can be given over to metal work and electricity. Metal is usually divided into sheet metal and art

metal. The use of hand tools and the lathe in the metal shops is much the same as in the woodshop but the material pupils work with opens a new field. They must learn processes of forging, tempering, soldering, riveting, etching, rolling, annealing, beveling, burnishing, polishing, and others. Each is a study that has its application in the trades.

If we care to go further, we can consider auto mechanics as a year's course. Surely this, too, is a big industry. A few old machines will give a class considerable practice. You can easily get people to bring their automobiles for repairing.

We know that during the Middle Ages the Church took an active interest in the craft guilds. We may truly say that the Church was the very life of these guilds. It is, therefore, difficult to understand why we of today should be unmindful of the development of skill in handicrafts in our Catholic schools; that we should relinquish leadership in a field where so large a portion of our young men will find their livelihood; that we should fail to vitalize industry with Christian morals and social principles by neglecting to train our youth for a place in industry.

It is heartening, however, to know that there is at present a movement which is gradually making its way to our country that promotes the study and interests of the young laborer. I refer to the Jocist movement, known in the United States as the Young Christian Workers. This movement was inaugurated in 1882 by the Reverend Canon Cardyn in Belgium. Today it numbers 100,000 young workers, especially factory workers, in Belgium; 97,000, in France. It is at present becoming strong in Canada, and, thank God, now in some sections of the United States. Switzerland, Holland, Poland, Portugal, South America, and even Africa have organizations of the J.O.C.

Don't Send Them Away

What should especially interest us as teachers in the secondary schools is the work of the pre-Jocist. This unit takes for its study the choice of vocations and the Christian concept of labor. The study of the choice of vocations for the workers of tomorrow is precisely the purpose of the industrial-arts course. This, under Catholic environment, with Catholic ideals of labor and the social order must be our aim; but let me state again, we are not doing that as long as we neglect to consider in our curriculum the future worker. With how much more heart would these pupils enter into the spirit of our schools if, on receiving their schedule of studies, they realize that we have something to offer that fits their needs and ability; that they will not be forced into and made to compete with the

*This is a paper read at the 37th annual meeting of the National Catholic Educational Association, Secondary School Department, March 28, 1940, Kansas City, Mo.

college preparatory group. It will be so much easier to get them into the proper mental attitude to profit by the religious and moral training when they are conscious that the school has provided for them in the construction of its curriculum.

Now let us follow our pupils to their jobs. A little study of the employment in our communities and the nation over will show definite expansion in manufacturing and industries in general. Analyses of the rapidly growing industries show the greatest development and future in the following order: air conditioning, aviation, Diesel engines, television, photography (motion-picture industry), and radio. These are referred to as our present frontiers. It is estimated that these frontiers are open to greater developments than the territorial frontiers of the past century. Twenty-five per cent of our people, according to the studies, are engaged today in employment which did not exist in 1900. Twenty-three per cent of our national income is derived from manufacturing. Add to this, distribution, agriculture, construction, and domestic labor and you have an idea of what most of the young will do.

I cite as another reason for emphasizing training in the mechanical arts the fact that before our present immigration laws were put into force, a large percentage of our industrial labor was supplied by immi-

grants. Today we draw on the youth of our nation. Thomas L. Norton of the University of Buffalo in his book *Education and Work* states that graduates from academic courses have far less chance of getting jobs than those who graduate from the vocational courses. The average weekly salary of the former is \$14.53 as compared with \$18.50 for the latter.

The Cost Is Moderate

From my experience at Mt. St. Joseph in Baltimore, I find that the cost of installation and maintenance of the courses in industrial arts is not prohibitive. If you have a few basement rooms or an old building that serves no good purpose, turn them into shops. Collapsible mechanical-drawing tables can be set up, if need be. The wood and metal shops call for a fairly generous supply of workbenches and tools, and a few electrically operated machines. It is more important that pupils acquire skill in the use of hand tools than to operate many machines. The courses may be introduced one by one. If you are in a tuition school, attach a fee to the shop course as you do to science courses; it costs no more to equip and maintain a shop than it does a good science laboratory.

You will find that even the boys in the academic curriculum will in large numbers want to take shop courses during their free

periods. To them, they are useful as hobbies. With a thirty-five hour working week we must be conscious of the benefit of hobbies to keep our young out of mischief during their leisure hours and at the same time benefit the home.

There are few things more satisfying than to see boys who might otherwise be problems to their teachers really enjoying their schoolwork. To drive some of them out of the shops is like driving them home from the athletic field—they want to be there because they like it.

And the Plan Works

Our experience during the past six or eight years under the proposed plan has been gratifying. Not only have we reduced greatly our percentage of failures and withdrawals, but we have likewise increased our enrollment by more than 500 boys. It must not be thought, however, that this increase has been entirely in the general course. No, the academic department has kept apace. Students of the upper level realize that with homogeneous grouping, opportunities for accelerated work in the academic curriculum are decidedly more favorable. It has, therefore, been a very satisfying move for the good of our Catholic boys. With this purpose in mind, I have dealt with *The Need of Industrial Arts in Catholic Secondary Schools*.

The Sister and the Home- and-School Association

My dear Sister:

Here is an immediate answer to your letter asking for information about the Home and School Association. Truly I would say that being asked to address a H.S.A. meeting and later to guide a study club program, are honors to be accepted with humble gratitude. The responsibility about which you seem to be worrying is about equivalent to that borne by a high-school homeroom teacher, but the opportunity for real service to Christ in the H.S.A. is beyond compare. God is indeed good to you in giving you this opportunity for signal service. A younger Sister, no matter how capable, would not be able to fill the post satisfactorily. Cool, calm self-possession, fearless honesty, and the maturity which comes with years of sympathetic living with frail humanity, are the qualifications which fit you for your new activity. The verve and flashing brilliance of the young nun you mention dazzle the hero-worshipping high-school kiddies, but would dismay the earnest members of a H.S.A. group.

You ask me to write down some guiding principles, some meaty thoughts that you can work up into a speech, and a brief history of the H.S.A. My, that sounds like an assignment from Professor Caspar, who just loves to make his students gasp. Guess you lost your breath when Mother Superior gave you this obedience, and you wrote the letter to me before regaining it. However, I shall do my best.

Please let me dismiss the historical question rather abruptly. The H.S.A. started in the

EDITOR'S NOTE. This is a good general discussion of the problem of the relations between the home and the school. There is a movement in Catholic parishes and dioceses to call their organization the Home and School Association rather than the Parent-Teacher Association. This terminology should be generally adopted. It suggests the close relations between the home and the school, and emphasizes the importance of the home.

public school system as the Parent-Teacher Association about sixty years ago, I believe, but I first heard of the Catholic P.T.A. only about fifteen years ago. Of course, there are some Catholic P.T.A.'s which are merely units in the public school league—a very dangerous procedure, by the way, for only too often Catholic women will thus be giving moral and financial support to legislation and movements which they are in conscience bound to oppose. They usually have only a minority vote and so cannot exert an important influence. Thus briefly, and I fear, superficially, do I dispose of the history question.

Now for some guiding principles. The real aim of the Home and School Association is to help parents to be better parents. As a corollary, the schools will be better schools. The H.S.A. can accomplish this aim principally by

furthering the religious education of parents. But just as public schools ignore the heart of all true education, so, consistently, do the public school P.T.A.'s avoid a religious theme when planning their meetings. When a religious topic is chosen for discussion it usually resolves itself into a question similar to this: "Are there spiritual values which are essential to youth?"

Unfortunately many Catholic groups just ape these false standards of the secular groups instead of holding steadfastly to the spiritual standards based not on material success but on soul supremacy, as one noted woman lecturer puts it. And this sad perversion of things is too often caused by the apathy, perhaps even the downright opposition, of our teaching Sisters to the H.S.A. or to a perversion of the ends of the H.S.A. by the parish priest.

Bishop Lucey says that many of our teaching sisterhoods are opposed to the H.S.A. because they fear the Association will interfere with classroom work or with the general running of the school, while many pastors use the organization solely to raise money. It would seem from your letter, Sister, that Bishop Lucey indicates rather succinctly the state of mind not only of the pastor but also of many of the Sisters in the parish where you are laboring.

I propose, therefore, by the simple process of harking back to fundamentals to attain simultaneously two objectives: first, to show you how unphilosophical is the attitude to which you seem to have succumbed; and sec-

and, to fulfill your request for some meaty thoughts for that address you must give. So here goes.

I suggest, first of all, that you reread Pius XI's encyclical, *Christian Education of Youth*. The pertinent paragraphs are too numerous to quote here.

In one of the most powerful paragraphs of Pius XII's first encyclical, he says: "The family has a special mission . . . as long as the sacred flame of the faith burns on the domestic hearth, and the parents forge and fashion the lives of their children in accordance with this faith, youth will be ever ready to acknowledge the royal prerogatives of the Redeemer, and to oppose those who wish to exclude Him from society or wrongly to usurp His rights. . . the family remains the providential and, in a certain sense, impregnable refuge of Christian life."

Our Apostolic Delegate, Archbishop Cicognani, has written: "The family and the home . . . is a school prepared and constituted by God Himself in the institution of Holy Matrimony. By divine mandate, the family has the obligation of attending to the mental as well as the physical development of its children, teaching them the indispensable truths about God and religion."

In a homily for the feast of the Holy Family published for priests by *Our Sunday Visitor* press, we read: "Christ made the family the structural unit of the House that He builded upon a Rock . . . the cell-unit of the living organism which is His Church. . . . They who would destroy the Church must first destroy the Catholic home."

Rt. Rev. Msgr. J. S. O'Keefe of Akron, in a recent address to the Cleveland H.S.A., declared: "The two arms of the Church are the Catholic home and the Catholic school. Her right arm, the home . . . the left, the school." Stressing parental responsibility, Msgr. O'Keefe stated that if the parents neglect their duty in training the child, not even the infallible, divinely endowed Church can supply for their neglect.

In his pungent column "Wild Wisdom" Msgr. Wynhoven insists: "It is for parents first to instill religion into the minds and hearts of their children, and to enforce it, particularly by example. Hence, the task of parents imposed by the Creator is more important than that of the priest. A priest will invariably fail without the serious cooperation of parents, but parents can succeed without the sincere interest of the priest."

That most parents as well as many educators have lost track of the fact that it is the home through which the Church must work to save souls, and that the Christian home is the foundation of society, is too well borne out by irrefutable facts. J. Edgar Hoover, chief of the G-men, plainly says: "Criminals develop in the homes . . . It is time for America to resurrect that standard of parental discipline and guidance which did so much to create law-abiding citizens in the past." Father Flanagan of Boys Town told the Nebraska Conference for Social Work that there should be public whipping posts for worthless parents for "It isn't the youngster who needs correction nine times out of ten; it is the parent."

Now the authorities of church and state are not the only ones who know that when spiritual standards are routed from the home, civilized society cannot endure. The archenemy and his clever followers know it well and so, checking back, we find naturalism with its companions, birth control and divorce, spreading like a plague, and sterilization and mercy

killing following close on their heels; for when family life is destroyed, individual human rights have no trustworthy guardian, and willy-nilly the tyrannies of Communism and Nazism are with us. Thus we have the anomaly of Americans who deny the existence of God, either formally or by implication, vociferously protesting their loyalty to true democracy. Not less contradictory are the Christian parents who permit their children to attend high schools and colleges where naturalism is taught and practiced, despite the Holy Father's warning that this philosophy is destroying "the primary and essential cell of society, the family." Thus these parents are traitors to both God and country and are playing right into the hands of the Godless radicals who are working so cleverly toward a universal revolution.

Seventy years ago that great American prelate, James Cardinal Gibbons, declared as a fundamental principle that a high development of the intellectual without a corresponding expansion of the religious nature would prove a curse instead of a blessing. The curse is with us.

Well-instructed parents working in unity in an alive H.S.A. can push legislation which will bring God and morality back into the schools just as they succeeded, for instance, in preventing the introduction of sex education into the high schools of one section of New York City recently.

The fulfillment of their duties as religious educators of their children requires of the parents of today an intelligent alertness which embraces all educational media—radio, movies, theater, periodical literature. On Catholic parents, and their agents, the Catholic schools, must fall the brunt of the work of enkindling anew in America the fire of Christianity, for Protestant Christianity is bankrupt and its leaders disunited, while 65 per cent of the people have no church affiliation whatever.

In addition to the above thoughts gathered from many sources, I should like to refer you to Leo XIII's encyclical *Arcanum Divinae Sapientiae*; Pius XI's encyclical on Christian Marriage; *Social Concepts and Problems* (St.

John's University, Collegeville, Minn., 35 cents); *The Parent-Educator*, new series, volume two (St. Anthony Guild Press, Paterson, N. J., 20 cents); *Suggestions for Catholic H.S.A.'s* (N.C.C.W., 10 cents). You will find splendid illustrative material in Josephine Quirk's articles in the Youth section of *Our Sunday Visitor*, and you will find some startling information on Page 28 of the March issue of *Telling Facts* (St. Paul, Minn. 5 cents).

Now, Sister, I have purposely indicated enough material for several addresses so that you can have the satisfaction of saying at the close of your speech that you have not even begun to exhaust the material at your disposal! I am glad that you will not have to start the study club program for another month. That will give me time to round up all the helpful odds and ends of information which I gathered before we started our H.S.A. religious discussion club here.

It has given me great pleasure to gather this material for you, for I am convinced that the most important as well as the most fertile field of Catholic Action today is to bring the family back to its rightful position as the center of authority and influence in the Christian life. By preventing the utter destruction of the Christian home, we will frustrate the attacks of atheistic Communism on all fronts. And so, far from opposing the H.S.A., we Sisters should lend our professional and spiritual training to the movement wherever and whenever there is an indication that our cooperation is welcome.

Begging God to bless all your labors abundantly, I remain

Sincerely yours in Christ,
Sister Mary Clare, S.N.D.

P.S. If the local newspaper, diocesan or secular, wants to write up your speech, give it to them, Sister. Sometimes we women are so vain we fear people will think us vain, and so we seek obscurity. Publicity given to earnest efforts to promote God's cause furthers that cause. So thought St. Paul and St. John Bosco. Said the latter to his critics: "The devil makes a splash. We shall make one too! The devil is up-to-date. So are we!" And this was not held against him in the canonization process.

Common Sense and Homework

Sister M. Adelbert, S.N.D., Ph.D.

Fifty years ago, the average child secured a large share of his education with activities carried on in home, shop, field, and community. As society became increasingly complex, the school assumed more and more functions. And as schools became increasingly important, as complex courses of study were established, as new subjects were added to the curriculum, an increasing amount of time was required. Teachers were unable to finish the required work in school. Homework, consequently, became an established practice, and subsequently a serious problem.

It is true that homework keeps the parents in touch with the school program; that it develops a feeling of responsibility in the child; but there seems to be two sides to the question: some teachers sin by omission; others sin by commission. In small doses, homework meets few objections. Furthermore, there is no reason in the world why lower-grade pupils should be burdened with homework. Most parents, trained under an older educational system, have neither the techniques nor the in-

formation necessary to teach children at home or supervise their study.

On the other hand, we face another problem. Recently a seventh-grade teacher wrote, "The parents do the work of the child and expect the child to get credit for it." All too many children get good grades on written homework done by others. This is morally hazardous. Teachers should not, as a rule, assign written work to be done at home and graded at school. This procedure tempts too many to deceive. If a paper is prepared at home, the children may be asked at school to summarize it or give its salient points from memory. If it is arithmetic, they should be expected to solve similar problems in school.

Some teachers complain that children do not prepare any work outside of class unless they are obliged to hand in written assignments. A small amount of written work should be assigned, but it should be the type that will benefit the pupil even if he should receive outside help. Furthermore, nothing should be assigned for study unless one intends to check

up on it. Teachers themselves know that they studied for those professors who gave them frequent short quizzes. The same should be done with the children. Naturally, this demands preparation on the part of the children as well as of the teacher. It will obviate such assignments as, "Study the next two chapters," an assignment which means a mountain of work to the conscientious and little or nothing to the average child.

A good, progressive Catholic teacher is interested in the *whole* child—his spiritual, intellectual, as well as, his social and physical well-being. She recognizes the need of recreation during out-of-school hours, and knows that homework often interferes with such recreation and sleeping hours as well. She doesn't imagine that it devolves upon her to give the children homework just to keep them "busy" and out of mischief.

The right kind of teacher recognizes that the "new" type of assignment has an educative influence; homework which consists in encouraging interests which are initiated in the school but carry over to the home, the playground; experiences which develop cultural pursuits, and train the children to be effective

members of home and community; which do not interfere with the activities that help the child make wholesome family contacts and that grow into healthy family relationships.

If she is a growing teacher, she realizes that the day is gone when the whole school day was passed in *hearing the recitation of lessons which the children studied at home*. "Those days are gone forever!" No longer is teaching "lesson learning and lesson hearing." The recitation has given way to planning, to teaching, to study, and to testing. And the teacher can carry on this program satisfactorily only when she can observe how her children study and what type of work habits they have. She knows that correct practice is an important aspect of habit formation. She does not want the pupils to undertake exercises at home, where bad habits are likely to be developed which must be overcome later in school.

In making her assignments, she takes into consideration not only the children's individual differences in mentality, but their home circumstances and facilities, their health, and their home location. She always avoids *blanket homework assignments*. In the past, and unfortunately sometimes in the present, it was the

child who was ill and returned to school who was loaded up with extra work to make up missed assignments. Frequently the child who is slow but conscientious devotes all out-of-school hours to meeting these demands of the teacher, only at the expense of his emotional and physical health.

The common-sensed teacher realizes that as the child progresses into the upper grades he should get accustomed to more home study and larger assignments which will facilitate matters when he enters high school. Home study there should be assigned cooperatively, English one day, mathematics another, history another, and so on. Children should not be required to wrestle with more than one heavy subject at home a day. Is it possible that the teacher who persists in assigning excessive homework is admitting her inability to accomplish her task of teaching?

All in all, it is not homework that needs condemnation. It is the unreasonable type and the excessive or unbalanced amount given. Let us be common sensed and take into consideration the radical changes in the social conditions of the present generation.

How to Grow an Elementary School Library

Richard James Hurley

Calvert School in Washington, D. C. found that other things than plants grow in the springtime. In a sunny front room on the second floor of the school, a collection of some eight hundred books dozed on the shelves. True, some busy hands—those of seventh and eighth graders—had been at work sorting them. A half-dozen boys and girls decided with the wise counseling of the mother su-

perior that their school should have a library. They had the books and the room—but! In the public library the books had cards in them and numbers on the back and there was some way of keeping them together on the shelves. It was easy enough to sort out the storybooks and those on science, history, religion, and other subjects. The reference books were grouped near the door and the textbooks

put in orderly rows on the top shelves. A "roll book" was even started to contain the titles of all the volumes. Someone suggested labeling shelves by the alphabet and this was begun. But all the time this wasn't like a real library and Calvert School was going to have a real library or none at all. All this was somewhat like planting lettuce seeds when you really wanted cabbage, or beans when you wished to have peas.

Then one day a visitor appeared. He was visiting the many Catholic schools in Washington as part of his professorial duties in the department of library science at the Catholic University of America. Could he see the library? Once he had seen the activity already shown by the students he asked to talk with them personally. The "staff" entered and sat down a bit puzzled. The three boys and the visitors were soon talking of ways and means to set up a professional library. Would other students help? The mother superior was willing to purchase a small amount of supplies. The department would supply trained assistance—practice students in the school library administration course. Everybody would have to pitch in with a right good will. And everybody did. The library seed was planted in rich soil. Now to nurture it carefully.

Beginnings

The next Saturday morning a half-dozen well-scrubbed boys appeared at the University. They brought with them a list of supplies they had selected from a library-equipment catalog—twenty-five dollars' worth including a charging tray, book cards and pockets, date-due slips, catalog cards, date stamp, alphabetic guide cards, accession book, two-tray catalog, white ink, shellac, library paste, book ends, repair materials, and a stamp pad. The latter was to be blue because that was Calvert's color. Within a half-hour the order was on its way, and the "staff" and the professor were traveling toward Gonzaga High School to inspect its library. They must know the ma-



Library students of the Catholic University and pupils of Calvert School, Washington, D. C., cataloging and classifying.

chinery of an already functioning school library before setting up their own. With this purpose in mind, the whys and wherefores of Gonzaga's library were thoroughly inquired into. Just what did go into a card catalog? How did numbers arrive on the backs of books? What did an accession record look like? How were books bound and repaired? What kind of circulation records did one keep? What were the duties of the library staff? How about some rules or a code for the library? These and a dozen other questions were fired at the librarian and the professor. Only the arrival of lunch time shut off the tide of inquiry.

Meanwhile the practice students had visited Calvert School and analyzed the procedure for reorganization. At the school itself the girls demanded—especially the Girl Scouts—their part in the project. A library council came into being with a president, vice-president, and secretary. Why have a treasurer when there was no treasury! Jobs were allocated on the basis of ability. Mary would accession books because she wrote a fine hand. Dorothy, Joan-Marie, and Patricia would paste in records, help repair books, and sew the gay-colored cretonne over the bricks the boys had hauled in for book ends. George's job as president was to keep things going and head the "first-aid to books" task, one of the largest on the list. Tibor was supposed to keep things trim and was promptly dubbed the "janitor." He swiftly graduated to the fine art of stenciling call numbers on the backs of books. Jack was a handy man, Laurent liked to "fix" books and John filled in generally. The group varied for a few days but soon settled down to the nine mentioned above. Regardless of their own special task, the librarians filled in whenever a job had to be done. Before and after school, during lunch period and recess, and on Saturday mornings work continued steadily for two months. The practice students came at scheduled hours and carefully directed the work of the embryo librarians and took care of the technical phases of cataloging and

classification. At least once a week the professor stopped by for a general war council to map further strategy.

What They Did

The youthful librarians repaired books, pasted in book pockets and date-due slips, stenciled on the numbers, accessioned the books, made book ends, labeled the shelves, shellacked the spines of the books, and filed away the catalog cards. The practice students classified the books, typed catalog cards, made book cards, and oversaw activities in general. Some mistakes were made—books receiving duplicate numbers, books inserted in their cases upside down, and call numbers transposed. But the inventory showed these errors to be few. There was some heartburning when certain beloved series books were set aside as unworthy of attention—*Tom Slade*, the *Bobbsy Twins*, *Tarzan*, and others. But at least two hundred books were weeded out to leave a bright, energetic, and "live" collection of approximately six hundred volumes. The bound *National Geographics* were set aside and marked on the back with a large "M," the reference books by "R," and fiction with "F." The other books were placed on shelves prominently labeled and within convenient reach, leaving dust-catching bottom shelves empty. Now to devise rules and regulations for running the library. Four codes were drawn up and discussed before a selection was made and the gist of the code adopted, put into posters describing the very odious habits of the Goops. The rules were few and simple—clean hands, careful use of books, and return on time. Copies were hectographed and given to each student above the third grade. One grade signed theirs personally and returned them forthwith to the library council as a kind of permanent guarantee of good behavior.

The Result

During March and April the library seed grew and grew and by the first of May had



Patricia is learning to file catalog cards.



Mary is accessioning books while George and the girls repair books.

—Photographs by Harry B. Rauth.

burst into bloom. The big day came and two librarians whose turn it was to "run" the library began issuing books. With a professional flair the return date was stamped on the cards, the names written on, inspected for legibility—after all these fourth graders can't be trusted—and the cards filed by title! The professor showed some surprise at this rather unorthodox method. Why not by author or even by date? Tibor's answer was abrupt but pertinent. "The kids know the titles." This evidently included the librarians who filed the cards.

It was not long before other visitors arrived. Hilda VanStockum (Mrs. Marlin) arrived to congratulate the staff and autograph their copy of her *Francie on the Run*. Mrs. Bragdon, author of *Land of Joan of Arc* and other books and editor of children's books for Alfred A. Knopf company came to see their work. Mrs. Frances Parkinson Keyes presented an autographed copy of her *Bernadette of Lourdes*. A Franciscan sent a copy of their almanac when he found the staff was mystified by the initials "O.F.M." The front room on the second floor is now more than a sunny place where books line the shelves—it is a shrine of work and play at Calvert School. The little seed sank its roots far into the lives of the children there and the fruit will be many years a-gathering.

I Rate Myself

A Professional Examination of Conscience for Catholic Teachers, based on the Encyclical of Pope Pius XI on the Christian Education of Youth

Brother Basil, F.S.C.

"The true Christian product of Catholic education is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ."

I. General Control of the Class

"In fact it must never be forgotten that the subject of Christian education is man whole and entire, and soul united to body in unity of nature, with all its faculties natural and supernatural, such as right reason and revelation show him to be."

1. Is my classroom well lighted and ventilated?
2. Is it clean, neat, attractive, and adorned with artistic religious pictures that create a recollected atmosphere?
3. Are my pupils so placed that they can hear and see without strain?
4. Is the posture of my students dignified, respectful, gentlemanly?
5. Are the general movements of the class natural, yet orderly?
6. Are the desks of the teacher and of the students neat?
7. Do I economize time: at the opening of the class, when passing to a new exercise, by having at hand the teaching material, by avoiding to dictate what should have been written on the blackboard, by utilizing every available minute and infusing enthusiasm?

II. Personality of the Teacher

"Perfect schools are the result not so much of good methods as of good teachers; teachers who are thoroughly prepared and well grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them because they love Christ and His church of which these are the children of predilection."

1. Do I see in each of my pupils the living temple of the Holy Ghost?
2. Am I interested in the progress of each one of my charges?
3. Am I joyful, kind, frank, patient, just, polite, constant with my students?
4. Is my voice pleasant, impressive, sympathetic?
5. Am I always a Christian gentleman?

III. Inefficient Teaching

"It is no less necessary to direct and watch the education of the adolescent 'soft as wax to be molded into vice,' in whatever other environment he may happen to be, removing occasions of evil and providing occasions for good in his recreations and social intercourse."

A. Preparation

1. Do I prepare carefully every lesson?
2. Do I progress or regress in the knowledge of my subject?
3. Am I the slave of textbooks?
4. Does every lesson aim at definite results?
5. Do I illustrate every lesson with pictures, references, etc.?
6. Are my lessons interesting and adapted to the cultural level of my students?
7. Do I organize periodical and well-organized reviews?

B. Presentation

1. Is every lesson based on the preceding one?
2. Is the new lesson adapted to the age and experience of the students?
3. Do I bring out the causes, effects, logical relations of the facts under study?
4. Are the essentials emphasized?
5. Do my lessons keep the pupil alert and thoughtful?
6. Do I present constantly and consistently noble and inspiring ideals?
7. Have I, and do I inspire a deep devotion to the "state of grace"?

C. Questions

1. Are my questions stimulating?
2. Are my questions clear, precise, well-impressed?
3. Do my questions prompt thinking, or are they merely factual?

D. Answers

1. Are my students active and interested?
2. Does every member of the class participate actively in the recitations?
3. Do I neglect to question any group of students; such as the most intelligent, the duller?
4. Do my questions promote thinking?
5. Do I insist on clear and correct statements?
6. Do I accept only neat and correct written work?
7. Are students encouraged to ask intelligent and pertinent questions?
8. Are answers expressed in a clear and modulated voice?
9. Do students answer independently from the text or notebook?
10. Do my recitations develop self-confidence and initiative?
11. Do I promote: concrete information, forcible ideas, good thinking habits, refined emotions, religious, social, and national sense?

Do You Grade Your Class?

F. Pearl Malloy

What preparation do you make to stem the tide of squirming humanity that floods your threshold in early September? Do you analyze your group or do you struggle all year to keep sheep and goats hand in hand?

The wise teacher's first move should be to find out the individual abilities, then grade and teach her class accordingly. If you have 40 pupils, two of them will be definitely retarded mentally, two others will be gifted with superior mentality. Of the rest, 10 will probably be slow, 10 more speedy, and the other 16 of medium ability.

You are faced with a problem: "Shall I wait for the 10 plodders or speed up everyone to the 10 runners." In either case some are going to lose out.

The answer to this problem comes in the one word, *organization*. As soon as you receive your class, test and grade them according to their reading and arithmetical ability. If they are either above or below average in these, study the case history and find out why. If you know why Billy is a plodder you may soon

E. Homework

1. Are assignments methodic and specific?
2. Do I correct every piece of work?
3. Are prescribed studies rendered easy and adjustable?
4. Do I initiate my students in the art of study?
5. Do I guide in the solution of difficulties?
6. Do my students grow in the grasp of knowledge?
7. Do I assign "honor" homework to bright students?

IV. Cooperation

"Let it be loudly proclaimed, and well understood and recognized by all, that Catholics, no matter what their nationality, in agitating for Catholic schools for their children, are not mixing in party politics, but are engaged in a religious enterprise demanded by conscience. They do not tend to separate their children either from the body of the nation, or its spirit, but to educate them in a perfect manner, most conducive to the prosperity of the nation."

1. Am I interested in school activities?
2. Do I attend and contribute to professional meetings?
3. Am I assisting and encouraging fellow teachers?
4. Do I cooperate with school officials?
5. Do I appreciate to be employed to the welfare of the Catholic Church, the diocese, the parish?
6. Do I inspire patriotism through word and example?
7. Are my pupils burning with zeal for Catholic Action?

V. Results

1. Have I developed in them the habits of: neatness, regularity, punctuality, honesty, courtesy in work, self-abnegation, self-confidence?
2. Do my pupils grow daily in power for efficient work?
3. Does their love of God, devotion to Church and country, increase daily?
4. Do I cooperate with divine grace to produce perfect Christians?
5. Shall they live up later to these noble ideals?

be able to make him a walker and even a runner. Don't be afraid to go back to too elementary material with a retarded pupil. If he finds the work given him within his ability he will readily cooperate. Sometimes a plodder is a plodder because he has missed some simple vital process in the lower grades. A clever teacher once candidly admitted to me that she never knew how to add by using "extensions" until the village postmaster told her how he added "with such speed."

A nine-year-old behavior problem came to my classroom. He was graded "primer." I asked him if he could count money. He said "No." A few simple questions gave me the knowledge that he could make change speedily, up to five dollars. From this basis I taught him to subtract in a few days. When he realized that he could subtract, it was no trouble to get him to add and soon to multiply. The behavior problem was a thing of the past. The horse wasn't scratched after all; he came in with the runners.

Some may think that the carrying out of

tests takes up too much valuable teaching time. Those who have carried out this idea of testing find that it really involves a great saving of time and produces fewer failures in the end.

In your organization process, you will probably find that, generally speaking, your class falls into three definite groups: 12 slow pupils, 16 medium pupils, 12 superior pupils. In the beginning, grade them in three subdivisions. This will give them all an incentive to work. The two lower groups will work to reach the higher group. The higher group will work to keep ahead.

In teaching, begin at the lowest level of each group and work up to the next. For example we will suppose you have a "Grade IV" and the subject is arithmetic. They should know all addition and subtraction facts and have begun to do multiplication. In your "slow-twelve" group, you will find that some

people haven't the slightest idea of adding. Yes they know some facts, but everything seems muddled. That class should be started right back at the beginning, learning number pictures and symbols, then on to primary facts, and then extensions. In my experience I have found that "extensions" are the stumbling block of a great many.

It sounds and looks like a lot of work but it is really not so bad and you will be amply repaid by expressions of appreciation about three months later. Don't worry about covering your course of study, your only hope of doing so properly lies in this very method.

Your "medium-sixteen" group will want a thorough review of past work and a clearing up of difficulties found. These will be more individual than the difficulties of the "slow-twelve" group.

The superior group will also need a review, and here, too, you will find individual diffi-

culties to be cleared up. They should be given an enriched program so that their knowledge will have a broader field.

Don't think that you will have three classes all year; you won't. When Billy Slow finds that he has someone who understands him, he will work with a purpose and soon move up to better grades. His parents will notice his sudden change of attitude and encourage him to try harder. He will probably end up by being one of your best workers.

We all know that when a teacher excels in the organization of her classroom, her principal and superintendent recognize her as the outstanding teacher that she is. Who of us is there that does not want just such recognition?

In carrying out an organized program, we, therefore, bring pleasure to ourselves, and, more important still, put joy and happiness into the hearts of our pupils.

A Plan for Preparing Teachers of Religion

Father Peter Resch, S.M., presented the following outline of a program of training for teachers of religion, to illustrate his paper on the "Preparation of Teachers of Religion" at the annual meeting of the N.C.E.A. in Kansas City. As a matter of

fact these outlines are copies of the material on the diplomas which are given to the young men (Brothers) of the Society of Mary. This indicates that the plan is not merely a paper plan, but a program actually in effect, and certified, too, for each

member of the religious order. It shows how seriously this order of Brothers (see Editorial) regards this function, and how careful is their preparation. This may be the explanation of why Brothers are, ordinarily, and generally, effective teachers of religion, particularly on the high-school level.

FIRST DIPLOMA OF RELIGIOUS INSTRUCTION

Course	Basic Text	Hours per wk.	No. of wks
A Comprehensive Survey of Christian Doctrine, at College Freshman level.	<i>Dogma, Moral, Worship</i> (McVey)	3	21
<i>Holy Scripture:</i>			
Old Testament, Commentary	Knecht	2	42
New Testament, Commentaries	Text Itself	1	21
<i>Asceticism:</i>			
The Interior Life of Grace	Neubert	3	32
Mental Prayer	Simler	3	10
Self Improvement by Particular Examen	Chevaux-Girardet		
<i>Mariology:</i>			
General	Resch	1	21
Particular, Special to S.M.	Neubert	1	21
<i>Liturgy</i>	Commentaries	1	42
<i>Ecclesiastical Latin:</i>			
Liturgical and Patristic Texts	Source Material	2	42
<i>Religious State:</i>			
Fundamental Principles and Vows	Simler	2	32
History of Religious Orders	Original Course	1	21
History of the Society of Mary	Original Course	1	21
Constitutions of the S.M.	Commentary	4	42
<i>The Commandments:</i>			
The Catholic Ideal of Life	Cooper, I	3	18
<i>The Sacraments:</i>			
The Motives and Means of Catholic Life	Cooper, II	3	18
<i>Christ and the Church</i>	Cooper, III	3	18
Methods of Teaching Religion	Sharp	3	18
Ascetical Theology	Tanquerey	3	18
Sodality Science	Original Course	3	18
Liturgical Chant, Theory, Practice	Liber Usualis	2	4 yrs.

SECOND DIPLOMA OF RELIGIOUS INSTRUCTION

Course	Basic Text	Year
Advanced Religion Methodology	Methods of Teaching Religion, McMahon	'30-'31
Catholic Sociology	The Four Great Encyclicals	'31-'32
New Testament Studies	Standard Commentaries	'32-'33
The Holy Sacrifice of the Mass	Missal and Standard Texts	'33-'34
Mariology	Marian Doctrine of St. John Damascene, Mitchel	'34-'35
History of the Society of Mary	S.M. Documents and Texts	'35-'36
<i>Dogma:</i> Creation	God and Creation, Chetwood	
Redemption	God, the Redeemer, Herzog	'36-'37
Sacramental Theology	Channels of Redemption, Herzog	'37-'38
Foundations of Morality	Foundations of Morality, Ruland-Rattler	'38-'39
Ascetical and Mystical Theology	An Introduction to Ascetical and Mystical Theology, Goodier	'39-'40

Traits to Be Inculcated in the Prospective Teacher of Religion

1. The prospective teacher of religion must take the mind of the Church on education in general: "To form Christ in souls." (Pius XI in *Christian Education of Youth*.)
2. He must exemplify this objective in his own life by an evident spirit of faith and a fundamental attachment to the Gospel principles; in other words, he must practice what he preaches in his religion course.
3. He should receive pedagogical formation, that is, be made able to succeed in managing a class in the modern high-school setup.
4. He should be duly qualified and certified for teaching in a high school; that is, he should be equipped to teach other branches besides religion.
5. He must have acquired the pleasing character and personality traits befitting a Christian teacher and leader.
6. He must have a sympathetic understanding of modern youth and its problems.
7. He must be deeply religious, that is, be leading an intense interior life and aiming at high personal holiness.
8. He must receive special, thorough, doctrinal preparation in religion.
9. He must feel obliged in conscience (a) to present worthily and adequately the religion course to his pupils and (b) to continue his teacher preparation and personal instruction in religion after he has begun his years of active teaching of religion.
10. He must be prepared to submit his progress in teaching religion to inspection and direction.

"He is never satisfied with his preparation, with his methods, with his texts, with himself. He goes on solving the problems that arise in his religion classroom and meeting the new requirements that are laid down for him, making himself fully competent both spiritually and professionally for his sublime mission."

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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Preparation of Teachers of Religion

We present elsewhere in this issue of THE CATHOLIC SCHOOL JOURNAL the outline of the rather systematic and extensive preparation which the Society of Mary gives to the Brothers of the Society as a preparation for the important and difficult task of teaching religion effectively. It is our purpose thereby to record what is aimed at in this preparation. Father Peter Resch, S.M., in charge of the novices of the order states the traits that they aim to inculcate in the prospective teacher of religion. These are:

1. The prospective teacher of religion must take the mind of the Church on education in general: "To form Christ in souls." (Pius XI in *Christian Education of Youth*.)
2. He must exemplify this objective in his own life by an evident spirit of faith and a fundamental attachment to the Gospel principles; in other words, he must practice what he preaches in his religion course.
3. He should receive pedagogical formation, that is, be made able to succeed in managing a class in the modern high-school setup.
4. He should be duly qualified and certified for teaching in a high school; that is, he should be equipped to teach other branches besides religion.
5. He must have acquired the pleasing character and personality traits befitting a Christian teacher and leader.
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8. He must receive special, thorough, doctrinal preparation in religion.
9. He must feel obliged in conscience (a) to present worthily and adequately the religion course to his pupils and (b) to continue his teacher preparation and personal instruction in

religion after he has begun his years of active teaching of religion.

10. He must be prepared to submit his progress in teaching religion to inspection and direction.

The ideal of the actual teacher is no less high, no less thorough, no less intelligent. The ideal, Father Resch states in a quotation:

"He is never satisfied with his preparation, with his methods, with his texts, with himself. He goes on solving the problems that arise in his religion classroom and meeting the new requirements that are laid down for him, making himself fully competent both spiritually and professionally for his sublime mission."

Education in a World in Flux

We are in a world where forms of government, as well as personnel of government, change radically overnight. Trade relations and other economic aspects of our life undergo revolutionary changes. No phase of our social life is unaffected by the amazing new ideologies in their mushroom growth. Whatever happens in the military conflict, it is a new world we will have to organize. There will need to be physical reconstruction, there will need to be economic and social reconstruction. There must be moral and spiritual reconstruction.

Every teacher in every classroom must be aware of these facts. Filling students' minds with facts will be an even more futile process than it has ever been before if education stops there. What are facts as this propaganda-filled world grows ever more mysterious? We are likely to be victimized by our prejudices and our emotions—and by propaganda subtle and blatant.

There needs to be a reassessment and revaluation of facts and ideas. Principles abide but their application to the new situations in the world challenge our clearest thought. Words like "neutrality," "conscription," "war" are in a twilight zone. "Democracy," "the state," "dictatorship," must be clarified in their meanings and in their authority.

In this situation teachers have new, greater, and more serious responsibilities. Old lesson plans and old programs of studies should be reconsidered now, if they are to be used this year. This year, above any recent years, teachers must give more time and more genuine thought to their lessons for tomorrow and the day after tomorrow. At no time in the past has failure to come to class specifically prepared been more tragic. With the lives of these children we cannot and must not do less than our best. It is a time truly to challenge men's souls. The easy catch phrases will not do—the destiny of these children committed to our care and the nation are at stake in these tragic days. — E.A.F.

Eminence of Catholic Education

Let us reaffirm our faith in the ideal of *Eminence* for Catholic Education. The Catholic child should have a complete education, of body, mind, and spirit, rich with the fruits of religion, science, literature, art, and music, so taught that they form the "holy spirit of man" and help him approximate to the comprehensive ideal of living to the "fullness of the stature of Christ"—"through Him and with Him and in Him." — E. A. F.

"Social Competence"

We heard with great surprise a learned professor of secondary education from Columbia University summarizing the Regents' Inquiry place as the central concept of education, *Social Competence*. This is merely a chameleon transformation of the nomenclature of a decade ago: Social efficiency! What society wanted was the important thing, not what would realize the higher nature of the individual. There was no apparent feeling that Society would mean practically the *State*, and that would lead into the totalitarian ideologies. The curriculum was declared to be most important, but the nature and destiny of the individual in relation to the end, or purpose of education, its method or its content was not so much as mentioned.

There were in the audience where this happened (the North Central Association of Colleges and Secondary Schools) a substantial body of opinion that did not agree with the speaker, yet, except for one voice, no challenge was heard. Even after the subject was opened, there was no discussion and there were present the heads of many Catholic high schools and colleges. Have we developed too much, a "listening attitude"? Are we being slowly inoculated by ideas which we have no power to resist?

Why not make conventions places where there is a genuine exchange of views, where half-baked ideas are challenged, where we grow in a process of intellectual sifting of ideas. Wouldn't it be great, if no one appeared on a program who was not intellectually competent to deal with his subject and had actually carefully prepared his paper? Wouldn't it be greater if "bromidic" papers, or rehash of other papers were received coldly?

There will be a millenium. — E. A. F.

How to Read

We note with a good deal of interest that Mortimer Adler's *How to Read a Book* with its more than three hundred pages is going into successive new editions. We recall in this connection Carlyle's striking sentence that the last school (the university) is still trying to teach what the first school began to teach—to teach us to read. We read today about new courses and texts dealing with remedial reading on the high-school and college level.

A whole new science is attracting attention, has an institution dedicated to its development, and has promoted a growing literature of deep educational significance. It is the science which is called *Semantics*. It is the science of *meanings*. It is likely to become of increasing importance—and may be the basis of an active and rapid educational evolution.

The unity of education is thus emphasized, and the primary teacher must be consoled that the university teacher is doing exactly what she is trying to do—to teach reading so that meanings are acquired. In the light of these thoughts, the beginnings of education in the home and in the elementary school take on wider and deeper significance. The elementary teachers are building at the foundations, and weakness or slipshodness, or ineffectiveness in the fundamental art will have its effect throughout a lifetime. And the weakness being buried in the foundations will be the more difficult to discover.

Here, and here supremely, we must have educated men and women—principally women. Both in the home and in the

school they must lay life's educational foundation. Let us keep that in mind in selecting elementary-school teachers, and let us give them the richest training possible in the content and meaning of the great strands of our intellectual and spiritual tradition. Let us realize the unity of all education and of all teachers. — E. A. F.

Our Ultimate Hope—A Warless World

Surely no intelligent person believes that war is an intelligent way to settle conflicts of nations. The only sane judgment that can be passed on war is that it is stupid, barbarous, insane. But we must not permit this correct judgment of theory to blind us to the facts—the almost unbelievable facts in a world of aggression, brigandage, faithlessness, and injustice.

The four horsemen of the Apocalypse are doing their deadly work. Are their modern names Hitler, Mussolini, Konoye, and Stalin? Our problem is how can we protect ourselves? Will preparedness prevent war? That is the consummation devoutly to be wished! On our policies of preparedness we must think clearly, and in our schools we must think clearly and teach effectively, the military obligations of citizenship—which is, of course, a phase of the social obligations of citizenship. Of course, back of all our efforts of education is a world in which there will be no wars—all of whose ways are pleasantness and all of whose paths are peace. — E.A.F.

The Peace of Christ

A glance at a concordance of the New Testament will show how frequently the word peace is used. It is strange how some of these quotations are used in the current discussion of war and peace. Peace as Christ used it was not merely the absence of war in the physical world. "I am come not to send peace but a sword." It was spiritual peace that he came to bring. IT WAS GRACE. The only real peace in human life is God's GRACE. "Peace I leave with you, My peace I give unto you: not as the world giveth, do I give unto you." — E.A.F.

"Apple-Polishing"

A young man and a young woman are discussing their summer-school grades.

"What did you get?" said the young woman.

"A 'B'," the young man replied.

"And you?"

"I received a 'B' too, and yet I had higher grades regularly on my weekly papers."

Said the young man, "You studied the text, but I studied the teacher's personality."

I wonder if the mere retelling of this incident is not sufficient to most teachers "to point the moral that adorns the tale." —

International relations in various forms must be included in the curricula of all schools from the elementary school to the university. And yet international relations were never in a more confused state. International law seems like a dream of long, long ago. In our schools we must keep alive the idea that law must be made the basis of international relations and that the laws of morality are as applicable to the relations between nations as they are between individuals. — E.A.F.

Practical Aids for the Teacher

The Guild System in Grade Six

Sister M. Bertrand, O.P.

The troublous times in which we live, with the very atmosphere charged with economic insecurity and unemployment difficulties, problems so much discussed by adults that they are reflected in the lives of the children, are responsible for an interesting activity in grade six.

In February we began the study of the *Town* and the *Guild Systems* of the later Middle Ages in history. My class was a group of children many of whose fathers were members of some trade-union. These children expect to follow in the footsteps of their fathers; consequently, they are vitally interested in anything that concerns Dad.

It took an eleven-year-old boy of unusual seriousness to grasp in one moment the cause of and cure for most of the trouble:

"Why, if those fellows nowadays would only go back and start all over and do like they did in the olden days there wouldn't be half so much trouble. They prayed so much and took such good care of one another that they got along well."

With some advice and much spontaneous effort on the part of these children, they were able to work out an interesting unit. First, they organized themselves into a Guild Merchant which was to be the governing body of the town, they then divided the larger group into various craft guilds: the silversmiths, the armorers, the tanners, the leatherworkers, the tapestry makers, the weavers, the glass blowers, and the jewelers. Each group was made up of from four to six members who called themselves master craftsmen, or at times journeymen and apprentices.

Each master craftsman built himself a cardboard replica of the interior of an open-front shop, showing small cardboard apprentices and journeymen at work. Samples of their work were displayed on the walls of the shop. Several tanners cut realistic hides from old cast-off coat collars to hang in their shops or scatter over the floors. The tapestry workers colored very effective scenes on heavy unbleached

muslin for the back walls of their shops. We found an amusing touch in the weavers' shops. These little people had fastened small pieces of cloth in the hands of the apprentices and had generously scattered their scraps over the floors "to show what hard workers we are."

After the shops were finished we grouped them around the room according to the guild to which their owners belonged. The parts of the room in which the groups were placed were called streets such as, Silversmiths' Street, Tanners' Street, and Jewelers' Street.

In the meantime a Guild Merchant meeting had been called for the following Friday. On that day each guild planned presenting, through its alderman, the name of the guild, its patron saint, its symbol, the spiritual and corporal works its members had pledged themselves to perform, and the part they planned to take in the miracle play.

Before hearing the report from the crafts guilds, the Guild Merchant proposed, voted on, and passed nine laws concerning the working hours and special works to be practiced by all the members of the Guild Merchant. These were:

1. No master craftsman shall work or keep his journeymen working after 8:30 in the evening. (This applied to home study.)
2. No member shall be late for work in the morning or at noon.
3. Guild members should be polite at all times.
4. All guild members should open doors and carry packages for older people.
5. If any member of a guild is behind in his work, it is the duty of the other members of his guild to help him.
6. No member of any guild shall sell (hand in) any but his best work.
7. A tax of three cents each two weeks shall be placed on the members of the Guild Merchant. (This was the amount of our dues in a former mission club which we now incorporated in the Guild Merchant and which worked from thenceforth in that body.)

8. All money from these taxes shall be used to help a poor mission in South Carolina and to ransom a Chinese baby.

9. All members of the guild shall collect as many canceled stamps as possible for the home or foreign missions.

10. It shall be the right of the Guild Merchant to expel from its guild any member who breaks any of the above laws and does not improve after warning.

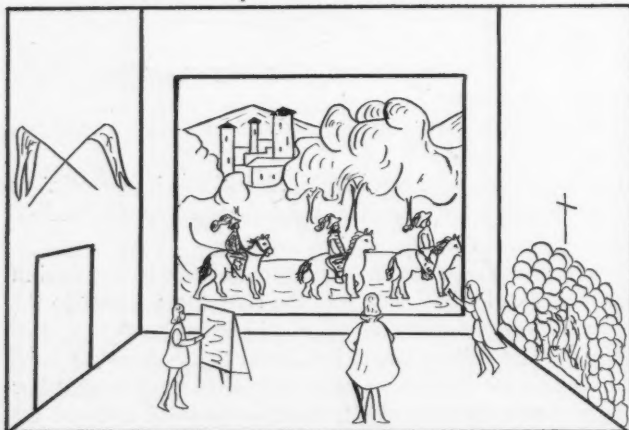
The first guild to appear before the Guild Merchant was the silversmiths—makers of silver bowls, platters, pitchers, trimmings for saddles, bridles, and belts. Their patron was Saint Boniface; their badge, a cross; their spiritual work, a decade of the rosary each day for the destruction of Atheistic Communism; their corporal work of mercy was to collect Catholic papers and magazines for the poor farm. They planned to dramatize the story of the *Creation* in the miracle play.

The armorers chose Saint John the Baptist for their patron because he was killed with the sword; their badge, a small picture of a lion; their spiritual work was to say three Our Fathers and Hail Marys each day, that Atheistic Communism might be destroyed in Spain; their corporal work, to collect clothes for the poor in our school, in a near-by school, and for a poor Negro mission school. They hoped to play the story of *Noah and the Ark*.

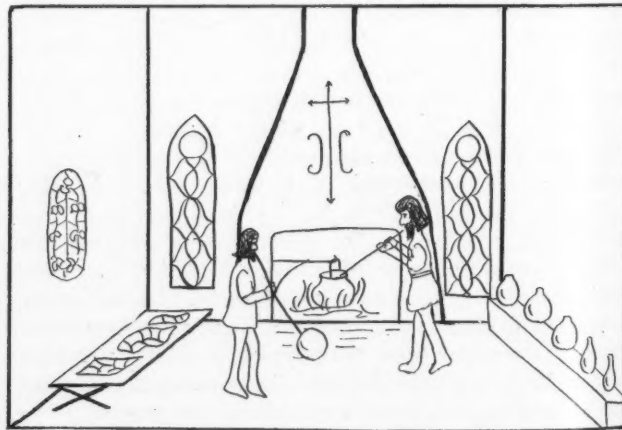
The tanners claimed Saint Francis of Assisi for their patron, because of his great love for animals, not that the little saint would approve of their treatments of his beloved animals. They wore small bird badges; they said the Memorare every day for the souls in purgatory; they collected papers and magazines for a near-by tubercular sanatorium. Their contribution to the miracle play was to be the story of *Abraham and Isaac*.

The leatherworkers, makers of saddles, bridles, gloves, shoes, and leather shields honored Saint Peter as their patron; their badge was a small silver key; their spiritual work, a visit to the Blessed Sacrament every day for those who were being tempted to commit grave sin; they collected Catholic papers for the poor farm. Their part in the miracle play was to be the story of *Esau and Jacob*.

The tapestry makers were devoted to Saint



A tapestry maker's shop.



A glass-blower's shop.



The Banner of the Jewelers.

Agnes. They wore small crosses and chains; they said a decade of the Rosary each day for the destruction of Atheistic Communism; they collected clothes for the poor. Their contribution to the miracle play was to be the story of *Joseph and His Brothers*.

The weavers loved Saint Ann. Their badge was a small pin showing Saint Ann teaching the Blessed Virgin; they said one Our Father and ten Hail Marys each day for the souls in purgatory; they collected Catholic papers for the old peoples' home. They planned to dramatize the story of *David and Goliath* in the miracle play.

The glass blowers made Saint Joseph their patron. They wore tiny toy carpenter tools for their badges; they said one Our Father and one Hail Mary each day in honor of Saint Joseph, for the dying; they did extra work at home without being told. Their part in the miracle play was to be the story of the *Annunciation*.

The jewelers had three partons, the Three Kings of the Nativity. They wore small gold crowns; they made a visit to the Blessed Sacrament every day for those in danger; they did extra work for their mothers without being told. Their contribution to the miracle play was to be the story of the *Nativity*.

After each guild had been approved by the Guild Merchant the alderman of that group suggested that talented artisans of the town be "hired" by the various crafts groups to make the guild banners depicting some event in the life of the patron saint of each guild. These banners consisted of painted or colored pictures, on heavy nine by fourteen paper, mounted on wood standards. They were to be hung in the "Guild Hall" (classroom), and, at times later on, to be carried in processions.

Aside from the real enjoyment we experienced in working out something entirely new, it was not difficult to see the great good which this activity brought about in each day's work.

The benefits from a scholastic point of view were: extensive reference reading was done; the ability to give reports to the class on reference reading improved considerably; the

dramatic ability received a valuable impetus in the working out of the miracle play; arithmetic drills became friendly races between rival guilds; slow children were taken in hand by their more proficient guild brothers and helped over the hard parts in the school-work. Even music came in for its share in the activity. Each guild composed its own guild song telling of its wonderful craftsmen and how well they worked. The workers also learned several beautiful hymns to be sung later when they had their processions.

The spirit of charity which this activity develops in the children is of inestimable value. The spiritual and corporal works as practiced by the workers fills them with a sense of personal responsibility for their fellow men, which is worth while. This feeling of brotherhood will increase in these children as they grow older.

During the month of May we had several processions in honor of our Lady, the beloved of all medieval Christians. We sang hymns, and the alderman of the Guild Merchant carried her statue. The alderman of each crafts guild carried the banner of his guild, and the other members carried (paper) candles or trumpets as was done in the Middle Ages. They also wore their badges and the costumes they intended to wear in the miracle play.

After the procession the alderman of the Guild Merchant gave a brief talk outlining the origin, development, work, charity, and religious zeal of the medieval craftsmen. This was followed by the miracle play.

In presenting the miracle play the actors formed in procession on the right side of the room in the order in which their guild was to give its act, and as their turn came they stepped on the "stage" from that side. As they finished their part they stepped off the "stage"



ST. FRANCIS of ASSISI

The Banner of the Tanners.

on the left side, in processional form, as did the medieval players who went right on to another part of the town where they again presented their play. The presentation of the miracle play was the culminating activity of the unit.

Lessons in Safety

An Outline for the Elementary Grades

Sisters M. Amatora, O.S.F., M.S. and M. Ida, O.S.F.

Section I

Unit I. Safety in the Home

Section II

Unit II. Safety in the School

Unit III. Safety in the School (cont.)

Section III

Unit IV. Safety in Transportation (Walking Safely)

Unit V. Safety in Transportation (Riding Safely)

Unit VI. Safety in Transportation (Traveling Safely)

Section IV

Unit VII. Safety in Recreation

Unit VIII. Safety in Recreation (cont.)

Unit IX. Safety in Recreation (concluded)

UNIT I. SAFETY IN THE HOME

A. Suggestions to Teachers

If the home is to be a place of rest and relief from the complexities of life, if therein mental and emotional strain should subside, if a stabilizing force should prevail—then conditions in the home should be such as to protect its inmates from bodily harm.

In making the home a safe place in which to live, we must bear in mind two factors: the material and the human. With both of these kept at optimum, we can expect safe living in the home. Hence, three aspects may be considered: First, the elimination of hazardous conditions that may do harm; second,

the setting up of an environmental condition that may enable the individual to be free from worry that he may be hurt; and, third, the education of the individual, so that, should an accident occur or an undesirable condition arise, he may have the ability to render treatment or to correct the condition.

The activities of this unit should be developed in such a way as to prepare the children to meet the situations of daily life without unnecessary accidents. A glance at statistics¹ will reveal the high percentage of accidents in the home. The effective teaching of this unit will be a practical contribution toward the elimination of all preventable accidents in the home.

B. Pupil Objectives

1. To awaken desires to make the home a safe place in which to live.
2. To create an awareness of the hazards and hazardous situations that often exist in the home and around the home.
3. To show ways and means of eliminating hazards, or of converting the would-be hazards into elements of safety.
4. To learn how to prevent accidents in the home.
5. To learn what to do in case accidents do happen.

¹ "32,000 deaths due to motor vehicle accidents; 31,500 deaths due to accidents in the home." *Accident Facts, 1939.*



C. Suggested Content

1. The Yard

Items and Unsafe Elements²

- Level surface
- Ruts, depressions, etc.
- Drives and walks
- Cracked cement
- Cisterns and open wells
- Danger of one's falling in
- Pools and rock gardens
- Danger of falling
- Garden tools
- May cause one to stumble
- Clothes line
- If too low may strike the face of walking person
- Ice and snow
- Injury by fall
- Toys
- Injury by fall, if lying in lanes of travel
- Rubbish
- May be source of germs

2. The Garage

Location

- Any site that would prove hazardous on entrance or exit
- Materials of construction
- Use of nonfireproof materials
- Lighting
- Inadequate lighting
- Carbon Monoxide
- Causes death
- Storage kerosene and gasoline
- May ignite and explode
- Tools
- May impede exit from car

3. The House (exterior)

Materials of construction

- Same as above
- Steps and porches
- Injury by falling if not in repair
- Roofs and chimneys
- Fire hazards if not in repair

Lighting

- Injury by falling in dark

Cellarways

- Inadequate lighting; improper proportions may cause injury
- Areaways at basement windows
- Lack of, or improper grills
- Doors and windows
- Danger if not kept in repair

Screens

- Springs too tight, screen not in repair

4. The House (interior)

Floors

- Danger in a too high polish
- Cellarways, atticways, other stairways
- Proper rise and tread, handrails, landings at top and bottom, coverings

Furniture

- Arrangement of furniture in hazardous positions; safe construction of children's furniture

Rugs and floor coverings

- All elements that make for slipping on rugs, mats, linoleums, etc.

Gas and electric equipment

General selection factors

- Use no appliances that are not thoroughly tested, or do not have the "UL" seal, or, the "AGA" star

Appliance cords

- Danger in incorrect handling, improper storing, lack of repair

Laundry equipment

²These are but a few suggestions; the teacher will find many more in the references listed at the end of each unit. However, good teaching practice would dictate that the teacher stress the safe elements rather than the unsafe elements, as positive teaching is preferred to negative teaching.

Improper operation and lack of care in use of water heater, washing machine, wringer, mangle, or irons

Vacuum cleaners, ranges, refrigerators, radio, etc.

Danger in unsafe installation, maintenance, and operation

Lighting

Insufficient foot-candles for various types of work, direct lighting, etc., injurious to eyes

Safe wiring of the home and appliances

Inadequate insulation, insufficient wire service, number and location of outlets, lack of pilot lights

D. Suggested Problems and Activities

1. Prepare a class discussion on the dangers that are connected with cooking; list the most important in order and offer suggestions as to safety. Examples: Use of gasoline, overheated stove; dangers from burns; small children within reach of stove or utensils on it.

2. Appoint a committee to sketch the floor plan of the school kitchen, showing the location of the various pieces of furniture and equipment. Mark each danger spot with an "X" and indicate the nature of each danger.

3. Select a group to watch newspapers for reports of accidents which happened in the home. On specified days, have the reports given to the class.

4. Invite an electrician to your class; have him explain what is meant by "grounding" and why it is a safety help.

5. Have each member of the class bring to school a sketch of the basement of his home. Show the rooms, the heating plant, and other equipment. Mark with an "X" and describe briefly each unsafe point. Tell what should be done to make each safe.

6. Plan an activity lesson whereby you teach the importance of knowing how to climb a ladder in a safe manner.

7. Make a list of sound practices for children to observe, with toys in the house and with toys in the yard.

8. Using either the committee method or the parliamentary procedure, discuss defective and correct methods for the installation and use of electrical appliances in the home.

9. Make a study of your community to find out how many injuries and deaths have been caused by accidents in the home; show how each could have been prevented.

10. Prepare an activity project showing how poisonous bottles should be labeled and otherwise marked, and where and how they should be placed. Visit a chemistry laboratory and observe safety precautions.

11. Inspect the halls and stairways in your home; list the conditions that make for danger or safety.

12. Construct a list of "safety rules" for the garage. Examples: Keep doors open when motor is running. Have proper lighting both in the garage and outside of it. Avoid using garage as a storage place for garden tools, gasoline, and kerosene, etc.

13. Outline a plan for a clean-up campaign to get rid of insect pests in your community.

14. Construct lists of possible hazards: in the kitchen; in the bedroom; in the bathroom; in the living room; on the stairs.

15. Following are some questions for discussion suitable in the elementary grades. Many others may be added to the list.

Why should the match be struck and held over the jet before turning on the gas?

Why is it unsafe to look for a gas leak with a lighted match? What should be used?

Why should the space under a house where gas pipes are located always be open or well ventilated?

What should be done when one thinks gas may be leaking?

Why should the gas always be turned off and all valves closed on the gas heaters before taking a nap?

What steps should be taken when a person has been asphyxiated?

Why should frayed electric cords not be used?

Why is it unsafe to change light bulbs with the electric switch on?

Why is an open electric wall socket unsafe?

Why do firemen sleep at the fire station?

Why do firemen slide down a pole when a fire alarm sounds?

How should a fire alarm be turned in?

How should one leave a burning building?

How should you extinguish flames should your or another's clothing catch on fire?

Why should gasoline never be kept in the house?

Why should gasoline never be used to clean clothing?

Why is gasoline dangerous in open containers?

Why would an empty gasoline container be a hazard?

Why is it dangerous to sleep in a room where gas is left burning?

What can be done to make floors safe?

Stairways?

What care should be taken in the use of stoves and fireplaces?

How may rubbish be burned with safety?

Why should food be kept clean and fresh?

What are the greatest dangers from pets?

What precautions should be taken in handling and storing of poisons?

Where should carpenter tools and garden tools be kept? How should they always be placed?

16. The following may serve as samples for elementary grade activities in home safety:

Things to Do at Home:

Check your home to see whether you can find: loose gas valves; curtains that touch gas heaters; gas appliances with the AGA star; rubber bathtub mats; a rubber floor mat in the bathroom; safe location of electric light switches; any fire hazards, etc.

Practice rolling up in a rug or a blanket as though your clothing were on fire.

Inspect your home: Is the step ladder safe? Is the well covered? Are all screens and windowpanes in good repair? Are all stairways properly lighted?

17. Construct riddle sentences. A few examples follow:

I am made of metal;

I take my stand before fireplaces or gas heaters.

What am I?

I help to make a garden;

If I am left upside down on the ground, I will cut down people when they step on me.

What am I?

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A World's Fair

A Sister of St. Francis

"Make your geography work definite and concrete. Instruct the child in such a way that he can see how the world conditions affect him in his own city, in his school, and in his home," challenged our principal as he rose to dismiss us from a geography conference. This was the inception of our world fair, which gave our school local prominence for a season.

I teach three classes in geography in the grammar grades. The pupils began the work of the fair with enthusiasm, and articles for display came pouring in immediately. Many of the children brought toys and small household articles made in Germany, France, Japan, and other countries. Some had relatives living in faraway places who had sent them interesting and unusual articles, many of which were brought to school. It was surprising to me how many things the children were able to bring. Practically every important country in the world was represented. The parents of the pupils gave their heartiest cooperation.

Many of the city merchants offered valuable suggestions for the fair and information as to where certain things were produced in sufficient abundance to be exported. One merchant secured for us several sound films on the raising of oysters, cranberries, olives, cotton, tobacco, etc. Another merchant lent us a watch display showing every screw, wheel, and spring in a watch.

All these things together with a number of manufacturers' exhibits which I received in answer to post-card inquiry, gave us nearly a thousand pieces for our fair.

For mounting displays, I secured black percale, which I fastened over the blackboards. Articles too heavy to be pinned to the cloth I suspended from the molding above the blackboard or labeled and put on a display table. We classified our products by grand divisions, except in the case of North America, in which the United States received separate and detailed attention. We divided the states into groups as given in the geography, and we put into the different groups the products which were characteristic of them. Our own city, which is a coal and steel center, was given a display all to itself.

The project was so expansive that it took in every branch of the schoolwork. History being akin to geography, can be correlated in many ways. Some of the topics that we covered were: the development of the countries; the relations existing among nations; the methods of communication, old and new; and the development of inventions to cheapen the cost of production.

Points that required investigation resulted in a reading lesson, and the oral or written reports from these readings resulted in a concrete and practical English lesson. Words mis-

spelled were given for spelling lessons. An interesting change for the arithmetic class was a totaling and comparison of the crops, exports, etc., of the different countries. The drawing class enjoyed making posters showing the people of different nationalities. In the sewing class, the girls dressed dolls in foreign costumes. The music department found a variety of folk songs from European countries, many of which were taught during our world fair.

They went to Mass together last Sunday morning, these two little girls. Both were twelve years old; both lived on the same street. One waited on the sidewalk, in front of her home, for the other one to catch up.

They had played together, happily, all day Saturday. Each had thought of many things she wanted to tell the other, this Sunday morning. They walked along to church, talking, laughing, and happy.

The church door appeared too quickly. Each little girl had many things yet to say, many more good jokes to tell. They walked down the aisle of the church, genuflected, and just happened to get a seat behind one of the large pillars that supported the roof of the church.

Both knew that their best Friend, Christ, was really up in the tabernacle. They knew that they should be silent and reverent, eyes toward the altar. Each little girl took her rosary out of her pocket, and tried to settle down for only half an hour.

But girls are girls and there was that large pillar beside them. One little girl leaned behind the pillar, so Mother, up front, couldn't see her, and whispered something awfully funny. The other girl replied. Both nearly burst, trying to hold in their mirth. One waved her rosary around, and it slapped against the seat. Only a moment and each thought of something else they had just got to whisper, right now. It couldn't wait until after Mass.

It came time to kneel down, but that post would separate them. That couldn't be allowed, of course, so they just slid forward on the edge of the seat. Apparently, they were kneeling, but it was still easy to lean behind the post, to whisper, to giggle.

Very little of their rosaries were said during Mass.

This wasn't so terribly wicked, but I wonder if these two little girls knew the whole story. There lived in this same parish, a man who

The value of a project of this kind for the teaching of geography is inestimable. The children learn because they want to learn and not because they have to. They learn through three senses—visual, auditory, kinaesthetic. What a child learns in these three ways he retains.

A world fair is an excellent "publicity agent" for the school. The children scoured the city for interesting things. Some of the parents called to know when the fair would be open for the public. They stated that in their homes they had the fair as a conversation topic for every meal, and they were becoming curious to see it.

The value of a world fair extends to citizenship training. The children learn to work on committees that help to plan the display and to interview the proprietors of the near-by factories and mills. With a little coaching, the children made excellent guides for visitors, thus relieving the teacher of this responsibility.

What I consider the most valuable result of this project, is the opportunity for the breaking down of national prejudice. Even the slower students can see in a concrete way the interdependence of races and nations, the value of a world friendship, and the inconvenience brought on by quarrelsome people. Thus a world fair is a step toward world peace, because the children learn that all the nations of the earth really comprise one large family.

Two Little Girls

A. W. Cole

was very, very poor. He had been sick, too, for a long time. He had got up in the early cold morning, and walked two miles to church. His shoes were almost worn through. He could come to Mass only on Sunday morning, and he looked forward, so eagerly, to his one short half-hour before the tabernacle.

This man sat behind the two little girls. He started to say his Act of Contrition, and a head would bob between his eyes and the altar. Another word or two of prayer, and then he would have to listen to whispers and giggles.

All through Mass, this same way. This man had to stop all his devotions, and prepare for another week of dreariness at home, without any benefit from his attendance at Mass.

Just because two little girls *couldn't* stop visiting, for only half an hour.

* * *

That wasn't all.

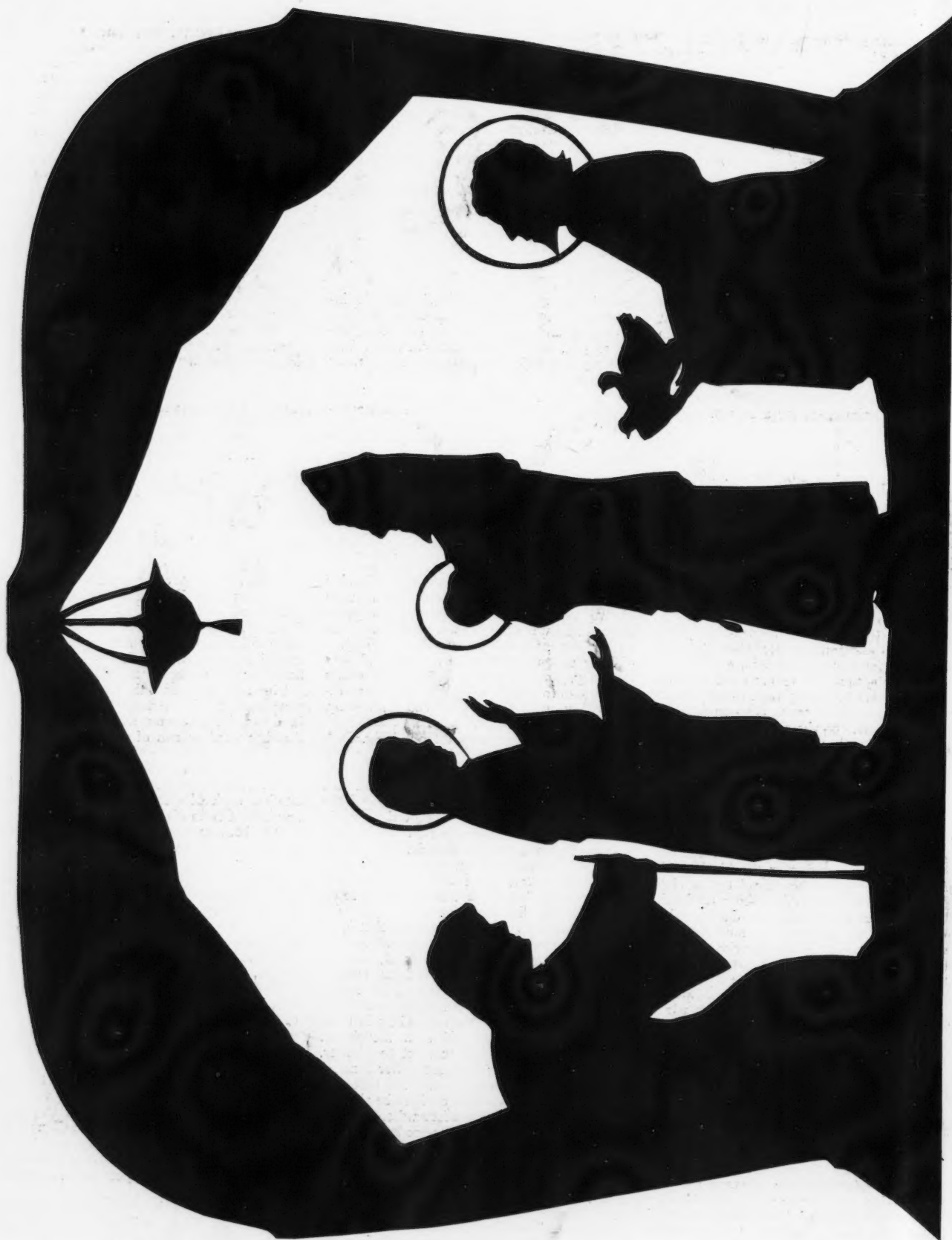
In another seat, close by, sat a woman, who was not a Catholic. This was the first time she had ever attended Mass. Catholic friends had told her of what the Catholic Church taught, and she believed it all. Then, she was told of the Real Presence; that Christ, Himself, is there in the tabernacle, under the form of bread.

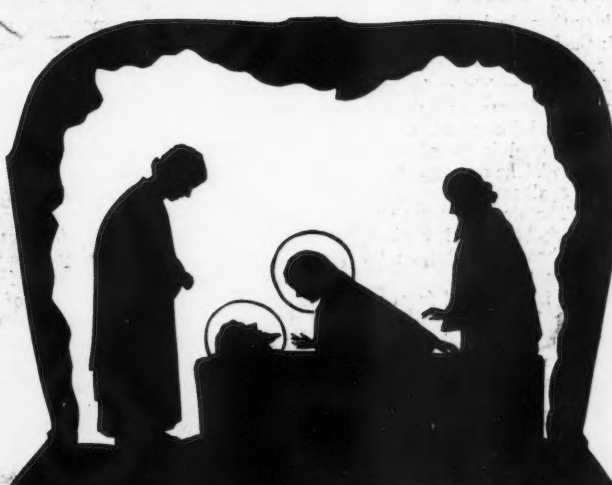
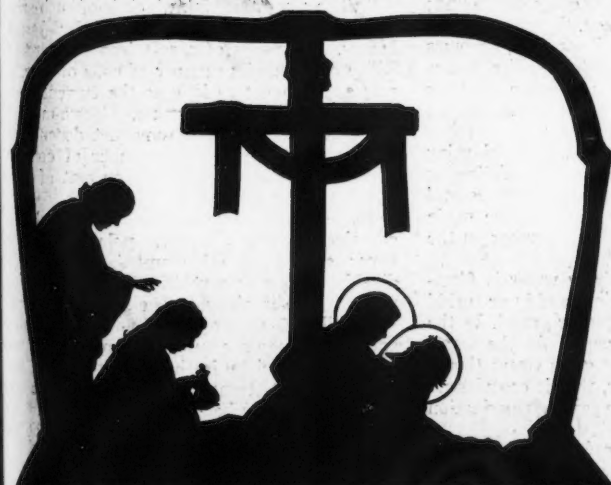
She, like Peter of old, could not understand this. She, all alone by herself decided to attend Catholic services and find out.

As she sat there, alone, it began to dawn upon her that what Catholics had said, was true. She fastened her eyes upon the tabernacle door; upon the priest of the Church who would soon open the door. She was waiting in the quiet stillness, when—whush-whush-whush-whush—beads rattling, shoulders shaking!

A dozen or so of devout Catholics compelled to turn their heads and look; a soul delayed in its search for the Truth.

Two little girls, who *couldn't* stop visiting.





Cutouts of the Seven Dolors of the Blessed Virgin Mary.

— Drawn by Sister M. Alma Dolores, C.S.C.

The first picture (page 232) is full size. To enlarge the pictures on this page, draw quarter-inch squares on a piece of transparent paper to be placed over the small picture. Draw one-and-one-half-inch squares on your drawing paper to help you locate the parts of the picture.

Demonstrations in General Science

Sister M. Hope, C.D.P.

This age has rightly been called "Machine Age." Never before did man see such a variety of devices and appliances on the market as well as in the home, designed to lessen his labor and add to his comfort and recreation. No wonder, then, that the child takes such an interest in science. Many grammar schools have introduced a course in elementary science in their curriculum to satisfy this demand.

In most high schools, the students meet at assembly programs. Each class usually gives a number for the entertainment of the student body. What has interested the pupils in the science classes most, were the demonstrations given by the teacher or simple little experiments they performed. These pupils now wish to share their pleasure with the rest of the students in the school. Here is a chance to do so. Experience has proved the truth of this assertion.

The following are demonstrations that will be of great interest and amusement. As one student performs, another reads the explanation of the scientific principle underlying the demonstration.

1. *Matter* is anything that has weight and occupies space. It has general and special properties. By means of a platform balance, we determine the first property "weight."

2. To determine the second property "volume," say of a breaker, we fill it with water. This is then poured in a graduated cylinder and the reading taken.

3. A third general property is "impenetrability." When a definite amount of water is put in a graduated cylinder, and a stone dropped into the cylinder, the water rises. This proves that two objects cannot occupy the same space at the same time.

4. A body at rest or in motion tends to stay at rest or in motion, unless acted on by some external force. This is Newton's law of *inertia*, another general property of matter. The card and the ball on this inertia apparatus are at rest. When a force is applied, the force of gravity also acts on both. The card being lighter than the ball, is put in motion and flies off; the ball being heavier drops down into the hole.

5. Air has weight and occupies space since it is matter. Due to its weight it exerts pressure, upward and downward. As a glass is filled with water, a card is placed on it, and the glass is inverted. The air exerts a downward pressure on the cardboard and so does the water on the inside. The air also exerts an upward pressure on the cardboard and this is greater; therefore the cardboard remains on the glass and the water is not spilled.

6. Air is exhausted from a large flask. This flask then is connected with a rubber tube and turned upside down in a large glass of water. A partial vacuum being created, the downward pressure of the atmosphere on the water forces it up and a fountain is created.

7. When a boiled egg (shell removed) is placed on a milk bottle, it will not slip in if the opening is not quite large enough. If, however, a lighted candle is placed in the bottle for a few seconds, and the egg then placed on the opening it will easily slip into the bottle. The lighted candle makes the air expand; as the carbon dioxide forms, the candle is extinguished and the air contracts. The atmospheric pressure then pushes the egg into the bottle.

8. Another application of the principle of atmospheric pressure is found in the *lift*

pump. As the piston moves up and down, air is removed. The pressure on the water outside the piston is strong enough to bring water from a well. The barometer, the medicine dropper, the straw you use in drinking cold drinks, all work on the same principle, creating a partial vacuum and atmospheric pressure.

9. A *siphon* is a device for transferring a liquid from one container to another without disturbing the sediment at the bottom. It, too, depends for its operation on atmospheric pressure. The air inside the siphon has to be removed before it works successfully.

10. When pressure is exerted on a liquid confined in a vessel, it is transmitted equally in all directions. This is *Pascal's Principle* and is demonstrated here by the Cartesian Diver.

11. For the purpose of combustion, air is necessary. The candle in the open glass continues to burn while the one in the closed container soon goes out. If your clothes catch on fire, do not run but wrap something around you thereby excluding the air, and the fire will cease to burn. When magnesium ribbon burns, it unites with the oxygen of the air and forms magnesium oxide.

12. We breathe in air and exhale carbon dioxide. The presence of this gas is proved by blowing our breath through lime water which turns milky.

13. When a candle burns, two products are formed, water and carbon dioxide. A mist is noticed on the inside of a cold beaker when held over a burning candle. When the gas collected is tested with lime water, it turns milky proving it to be carbon dioxide.

14. Sound is caused by the vibration of some substance. It is transmitted by liquids, solids, and gases. It travels 1,087 feet per second at zero degrees C. in air, four times as fast in a liquid than in air, and four times as fast in a solid than in a liquid. This demonstration shows sound waves and how they can be reinforced. If two tuning forks have the same number of vibrations, when one is struck the other will take up and carry the sound; this is sympathetic vibration.

15. When air is heated, it expands, becomes lighter, and rises. Cold air being heavier, enters and takes its place. Thus convection currents are set up as is here shown. Convection is one of the methods of transmitting heat.

These fifteen may be enough for showing the work of the first semester. The following fifteen illustrate work covered during second semester. However a selection may be made of the thirty if so desired for a number on the assembly program.

1. One method of purifying water is filtration. This consists of passing muddy or turbid water through filters of sand or gravel. In the laboratory we use filter paper. As the water passes through, it becomes quite clear; this is not an assurance, however, that it contains no germs. If water contains germs, chlorination will render it safe.

2. Energy can be transformed from one form into another. The magneto is an apparatus which will change mechanical energy into electrical which gives us heat and light. It consists of magnets with an armature which when rotated in the magnetic field cuts magnetic lines of force, thus producing enough electricity to light the bulb.

3. The radiometer is an instrument for detecting radiant energy. One side of the vanes is black, the other silver. A black surface is a

better absorber of heat energy than a bright one. Unequal absorption of heat causes the vanes to rotate.

4. The *thermometer* is an instrument for registering how hot or how cold an object is. The scales used are the C. and the F. The freezing point on the former is zero, on the latter 32. The boiling point on C. is 100 degrees and on the F. is 212 degrees. The freezing point is determined by placing the bulb in ice; the boiling point, by placing it over steam. The clinical thermometer used in the homes and hospitals differs only in this that it has a constriction which will steady the mercury long enough so as to take a reading (the student then takes her temperature or that of water).

5. The principle of the *fire extinguisher* is the generating of a gas which does not aid combustion. Usually a carbonate is used and an acid which will generate carbon dioxide. In this one we use sodium bicarbonate and sulphuric acid. Carbon dioxide puts out the candle flame.

6. When white light passes through a prism it is *refracted*, that is, bent as it passes from a denser into a less dense medium. As it is refracted it shows the different colors of the rainbow showing that it contains all these. The waves are bent according to their wave length. If a ray of light strikes an opaque object, it is reflected, that is, it does not enter at all.

7. *Kerosene* in the kerosene lamp rises through *capillary action* in the wick. It then vaporizes and, uniting with the oxygen of the air, burns, giving us light. A smoking lamp indicates imperfect combustion or unburned carbon. A burning candle shows a great deal of unburned carbon.

8. *Artificial magnets* are made from a lodestone. Artificial magnets are in form, bar or horseshoe. Each magnet has two poles N and S. Like poles repel, unlike attract. The magnet will attract iron or steel. We can magnetize a knitting needle by rubbing it over the hole in one direction, first the N and then the S. In placing magnets in a box, always place N and S together so they will not demagnetize each other. Dropping a magnet or putting it in hot water also has a tendency to demagnetize it.

9. The *electromagnet*, which is of such great commercial value, was invented by Joseph Henry. It consists of a soft iron core around which are wound a number of coils of wire. It acts as a magnet as long as the current flows through it, hence its name, electro-magnet. The strength of an electromagnet depends on the size of the core, the number of coils of wire, and the strength of the current of electricity passing through it.

10. The *dry cell* consists of a pasteboard container, zinc as a negative pole, soft porous paper soaked in sal ammoniac, manganese dioxide, carbon as a positive pole, and sealing wax to keep it airtight. The current strength is usually 30 amperes; the voltage 1.5 volts and the resistance about .05 ohms. It has several uses, especially in the laboratory as it has a high current strength. We here show its use in ringing a doorbell, driving a motor, and rotating a color disk. Its current is not as steady as that of a liquid cell.

11. *Electroplating* is a process of covering one metal with another. We use the liquid cell as it gives a steady current. The object to be electroplated is placed in a copper-sulfate solution as the electrolyte. A strip of copper is used as the other pole. As the current decomposes the electrolyte, the copper is deposited on the object to be electroplated. It is due to this process that we have silver- and gold-plated ware and jewelry.

12. There are three kinds of *stability*: stable, unstable, and neutral. A stable body has a support for the line of centers which is a line connecting the center of gravity of the body with the center of the earth. We show here the leaning tower of Pisa. It will not fall as long as the line of centers has support. Increasing the height will shift the center of gravity and it will fall.

13. Too high or too low *relative humidity* makes us feel uncomfortable. The instrument used to figure this relative humidity is called an hygrometer. It consists of two thermometers one surrounded by a wick reaching in a dish of water, the other dry. As water evaporates, heat is needed; this is taken from the mercury in the bulb around which is the wick; thus the wet bulb shows a lower reading. Consulting a table after reading the two thermometers, we can get the percentage of the relative humidity. For comfort and health

it should be about 60 per cent. Usually in winter the air in the rooms, due to heating, is too dry; therefore it should be humidified. The latest apparatus giving us T, time and relative humidity reading is the airmeter.

14. The *starch test* consists of placing a small amount of iodine solution on the sample of food to be tested. If it contains starch, the color white will change to purple or black according to the amount of starch present. Foods containing a large percentage of starch are rice, potatoes, wheat, corn, etc.

15. Substances are classified as organic and inorganic. To tell the difference we heat samples. If the substance turns black or chars, it is organic, if not it is classified as inorganic. All substances coming from living things are organic; if from nonliving they are inorganic. We here test wood, paper, bread, marble, and glass.

keeps the student alert but acts as a gauge on preparation data:

Breviter responde latine:

1. Quis fuit Bibiana?
2. Da mihi nomina patris, matris, sororis.
3. Paucis verbis, narra historiam de Flaviana.
4. Quo modo mortua est mater Bibianae?
5. Nonne sorores bonis omnibus expoliatae sunt?
6. Dic pauca de Bibianae morte.
7. Quis corpus sepelivit?
8. Ubi postea reperta sunt corpora Bibianae, matris, et sororis?

Third- and fourth-year students can surely render satisfactory translations of such sentences based on the text:

1. Bibiana was a noble Roman lady.
2. In the time of Julian the Apostate her father was put out of office and branded like a slave.
3. He was deported, and died a martyr.
4. After the death of her parents, Bibiana was deprived of all her goods.
5. The praetor exhorts her to worship the pagan gods.
6. He threatens her with all sorts of imprisonment, scourging, and death.

This type of work aims to draw the student away from slavishly literal translation by requiring him to translate metaphorical phrases in a becoming Latin style or to fit the English idiom to the thought. Such discipline will give him a sense of self-confidence, out of which should grow a consciousness of power, all that is needed to insure a growing interest and pride in any branch of study. The connected story is fascinating, and who shall say that the heroic examples of saint and martyr are not worthy of serious thought?

A book of such extraordinary value as the Breviary might well be quoted at length, but let our readers go to the text itself. In fact, we are disposed to hope that soon or later someone will undertake to publish a compendium of the book for classroom use. As it is, the book is not inconvenient, and the Latin instructor in our Catholic schools might find the mimeographing of lessons and hymns expedient in case there is not a supply of Breviaries at hand.

It is several years since our Breviary class met at Notre Dame. It was there, under Father Marr, that a group of teachers determined to inaugurate Breviary teaching in their classes. I know that many of them have acted upon that good resolution and have accomplished a good deal. . . . "Summertime, Father," they said, "is not the only time for carrying around Breviaries, nor is the sale of the book (or the borrowing thereof) henceforth to be confined to clerics. We know a number of Sisters who are determined to say their Breviary all year round and to pass it on in the schoolroom."

Teaching from the Breviary

Sister M. DePaul, S.S.J.

Although the Latin course in high school is well defined, supplying as it does abundant material for the work of the year, supplementary work in the Breviary may become practicable and highly advantageous in the classroom. Very few of our students will go on in higher Latin, and we as teachers aim not so much to shape a professional Latin student as we do to effect a classical finesse, a keenness of perception, which the study of Latin and Greek seem most satisfactorily to evolve; furthermore do we aim to demonstrate how the study of Latin can improve one's English in other ways than by tracing derivatives. A study of the Breviary supplies this education, and more: it presents masterpieces of spiritual beauty which cannot fail to delight and elevate minds alert to inspiration.

An important part of a course in the Breviary is the translation of the hymns, verse perfect in structure and content. The ring of the poetry and the swing of its rhythm is a joy in itself, and versification loses its rumble of disturbance. There is nothing more delightful, I think, than to "sing song" these lyrics, so beautiful in their simplicity and in their divinity.

Do not miss the delving. The hymns bear study for content. And the student should not be satisfied until he has discerned the lesson or at least a hint of the truth that our Lord or His *Discipuli* intend him to take unto himself. It is important, then, that the selection be first read in the Latin. Be alone, read aloud, and *think*. Consent to think—and the meaning is pretty sure to become clear by proper grouping when Latin reading is done. The hymn is studied, meditated upon. The *Spiritus Sanctus* might preface the study to insure a Christian-poetry milieu, one way of getting attuned to a pleasant task. Because the translator goes after the thought, he will remember it and most probably will react to its ethical attitude.

Love of God is a theme predominating in the Breviary. Supplication and hope ever go hand in hand:

O vera, Christe, caritas
Tu nostra purga crimina,
Tu corda reple gratia
Tu redde coeli praemia

A student translates:
Do Thou, true Charity of Christ

Our sins efface;

Rewards of heaven bring back, unpriced;
Refill our hearts with grace.

The Glories of Mary are always appropriate, but how yielding to her months of October and May, how prayerful when read as a tribute on one of her feasts:

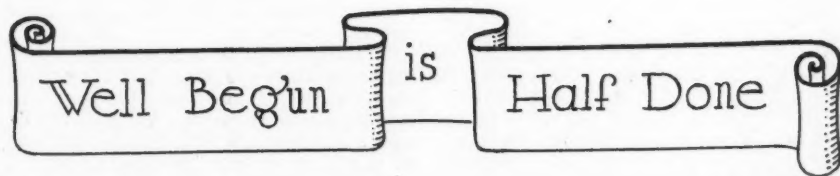
Vitam praesta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collaetemur.

Latin questions are profitably asked. A few *De Psalmo 50: Quis est auctor Psalmi Quinquagesimi? Quid est argumentum huius psalmi? Dicite mihi divisiones Psalmi 50.*

The style of the lessons is simple and dignified. Note the word groupings, the phrasings, paragraph unity, the coherence of the composition; the antithesis and thought emphasis. You will find that such an analysis reveals a harmony in the lessons, which is the keynote of their beauty. And back of this style we are cognizant of divinized thought, never pondered to its depth.

The lessons supply ample material for theme writing. Themes may cover such interesting incidents as are found in *De Sancto Andrea*, *De Bibianae Morte*, *De Ira Praetoris*. First, however: *Si vis scribere—lege! Si vis bene scribere—bene lege!* We know that the Latin touch will come with persistent reading and with consistent thinking.

After very few assignments of Breviary reading, sight translation is not puzzling. Again, an exercise like the following not only



— Sister M. Rita, O.S.B.

Creative Writing for Learning

Sister M. Luke, S.N.D.

Creative writing is really a broad term for it includes all types of writing that employ the imaginative powers.* Alma Paschall in the preface of her book *Creative Expression* remarks, "Under the traditional system of teaching composition, too much emphasis is often placed upon the student's ability to appropriate source materials for his own use. He is asked to write a life of Robert Browning and goes to the encyclopedia for his information. More or less unconsciously he uses the exact phrasing of the reference book. Or he is told to describe his own experience during a previous vacation. In doing this he calls upon memory. Whereas, if he is to be stimulated toward self-expression, he should be trained to depend upon his imagination to supply ideas and his will power to bring these to a finished form." Miss Paschall believes that the rather recent interest in creative expression is not the fad of the moment but that it will grow in importance because of the training which creative writing gives the will and the imagination.

In this paper entitled "Creative Writing for Learning," I want to emphasize four points: first, the values of creative writing demand that we give it consideration; second, creative writing is being done in almost every subject in the high-school curriculum; third, creative writing is used in some extracurricular activities (the chairman has given me the privilege of including the extracurriculum); fourth, we owe it to our students to train them in creative writing.

In the first place, then, we shall consider the values of creative writing. It seems to me that these fall easily into three divisions: educational, practical, and aesthetic.

That there is an educational value in teaching creative writing is easily demonstrated. First of all, it makes a class interesting. In this day and age when teachers have to compete with movie stars and orchestra leaders and sports heroes in the great process of getting and holding attention, they will be willing to do almost anything to make their classes interesting. In the second place, creative writing aids in the formation of good work habits to a greater extent than any other subject on the curriculum with the possible exception of a laboratory science. It develops the powers of observation that will make for a fuller, more interesting life. It calls for precision and exactness and perseverance, qualities that are essential to any student no matter what his life ambition. It makes thinking a necessity—and every teacher knows how little *real* thinking most students do.

In addition to aiding in the formation of these habits, creative writing has other educational values. It affords a subtle opportunity for the teacher to stress points of grammar, punctuation, and spelling. Somehow students take a different attitude toward these mechanics when they are taught in correlation with creative writing. In subjects other than English, where creative writing is done for a secondary purpose, it acts as a powerful means of grasping subject matter. The association with the creative work makes the ideas a part of the student's experiences. Work of this type definitely increases the student's vocabulary, an end that is most desirable.

Finally, creative writing may be the answer, at least a partial one, to the question that worries many teachers: How can we motivate our superior students to work to their capacity without driving the average students to desperation? Educators are rather well agreed upon one point: The American dream of universal secondary education has failed to make due provision for individual differences. Rev. Dr. George Johnson points out this flaw and expresses the opinion that "The gifted youth is perhaps the most sinned against of all our school population." Dr. Johnson says that in the effort to be democratic, "We have adjusted our studies to the needs of those of average or even less than average intelligence and as a consequence they fail to challenge the superior student who, as a consequence, does not receive the development of which his powers are capable."¹ Shall we not, perhaps, find in creative writing a way of "throwing down the gauntlet" to our superior students?

The educational value of creative writing in extracurricular activities lies principally in its training in leadership. Doing work of this sort brings out the student with initiative and challenges the superior student to show his powers. It sometimes happens that a student who is reticent and retiring is drawn out socially because he is able to do creative writing and to feel that he is on a par with his fellow students.

In the second place, creative writing has practical values that reach over into life situations. We may be paving the way for Catholic writers of the coming generation. They are in our schools somewhere. Why not give them the help they need? But even if our students never become professional writers, we shall have opened their eyes to an interesting and profitable pastime. Most teachers would be surprised if they knew how many students in their classes keep secret notebooks filled with stray bits of prose and poetry of their own composition which they long to show to some understanding teacher.

Another practical value of training in creative writing is that such training will teach students to write interesting, worth-while letters. We all know how it feels to receive a letter from a friend who has viewed some natural phenomenon or the World's Fair and find that all he has to say is that he is having a "wonderful time" and that everything is "gorgeous." How often we marvel at the wonderful things which people look at and do not see! We want our students to see. Another very worth-while effect of training in creative writing is apparent in conversation. The student who is conscious of the value of words and the niceness of their application will not describe everything from a new pair of shoes to a sunset on a lake with "swell" or "perfect."

Finally, there are aesthetic values that evolve from the teaching of creative writing. Such study will give a deeper appreciation for good literature—that something which we want every student in our schools to carry with him into life. If he knows what good writing is, he will not be satisfied with the mediocre and cheap; he will want the best that current literature offers, from the moral as well as

from the literary point of view. Secondly, such training will add to the joy that he finds in living in God's world, filled as it is with beauty and loveliness. It will develop in him a kind of reservoir of truth and beauty that will help him face the crude and cruel realities of life—not that we would have him become a helpless dreamer, but that we would have him profit from the spiritual strength that is built up through contact with the beautiful and good in literature and in life.

In the second section of this paper, I want to draw your attention to the creative writing that is being done in almost every subject in the high-school curriculum. In order to illustrate this fact, I have mimeographed representative contributions from the students of Notre Dame Academy in Cleveland. These selections are not meant to be held up as models. Had time permitted the gathering of the material, I would have preferred using contributions from a number of schools, for I realize that others are doing work of the same type with just as much success, if not more.

Samples of Creative Work Selection Number One:

A CHILD'S PRAYER TO THE BLESSED VIRGIN

I know God from signs He gave me:
The sun, the trees, the flowers,
The moon, the stars, the heavens,
The earth, and the sky above.

I thank God for my eyesight,
My ears to hear His Name,
My lips to sing His praises,
My heart to love and care.

I love God because He gave me
All things that are dear to me—
My health, my home, my parents,
And Faith to cling to thee.

For all that is worth while in life.
For friends that are tried and true,
And then, dear Mother, I love God best
Because He gave me you.

—Kathleen Conry (9)

Selection Number Two:

THE CALL

"Come to Me!"
It is He
Who whispers soft and low.
"Of course, you are not worthy—
You never can be so."
Refuse not His plea
As He whispers to us sweetly,
"Ye sinners, come to Me."
Then, oh, how sweet our pathway
For it is He who guides our way.
How infinite is His holiness;
He wills us to trust His goodness;
He knows our sorrows all—
So heed His call.
So may our hearts forever fall
To prayer—that loving call.
And so in praise we sing
To Thee, our Holy King.

—Dorothy Ballash (9)

Selection Number Three:

A DAY WITH CHRIST

Mary's face was filled with hospitality as I entered the spotless cottage. I knew I was welcome.

Clinging to Mary's gown was the shy little Baby Jesus. Mary took His hand and placed it into my own. My heart began to beat very fast, as I took Him into my arms. His golden ringlets tickled my face as He placed His face next to mine. The feeling I had as I held Him in my arms cannot be described.

* Paper read at the Central Regional Convention of the National Catholic Educational Association held in Chicago, Ill., April 2, 1940.

¹ Johnson, Dr. George. "The Problems of Catholic Secondary Education." *Catholic Action*, September, 1939, pp. 9-11.

Jesus took my hand and led me into His garden. The flowers seemed to caress Him as He passed among them. We sat down on a small bench in the center of the garden. Just then, there was a rustling noise above. Flying over Jesus' head were three white doves. They circled around Him and then came to light on each shoulder and upon His hand.

"Do you like my friends?" he asked.
"Oh, they are beautiful. What do you call them?"

"They are Faith, Hope, and Charity. They are my dearest friends."

Jesus and I stayed in the garden until it was time for Him to take His nap. Jesus asked me if He might be excused, and then skipped merrily off to bed.

Mary and I talked of many things while Jesus slept. Night fell and Joseph came home from work. Jesus ran to meet him and Joseph gathered his precious Son in his arms.

After supper, Jesus, Mary, Joseph, and I sat under the trees to watch the moon rise. Jesus said His night prayers, kissed us all good night, and was tucked into bed by Mary. This was the end of my perfect short visit with the Holy Family.

— Rita Mahoney (10)

Selection Number Four:

MODERN SAINT

No, she wasn't a daily communicant!
No, she didn't attend every novena!
No, she didn't give large sums of money to the Church every week!
No, she didn't remain in Church after Mass to say the Rosary!

But, wait a minute. . . . Yes, she did have a cross to bear, and a very hard one at that. She was just a little old woman, who did not make herself conspicuous in the eyes of the public. She had lost a husband, a son, and a daughter. But who knew it? No one. She had had to work for every piece of bread she ate, and for every stitch of clothes she wore. But who knew it? No one. She sometimes in the twilight would go up to church and slip her nickel or dime into the poor box. But who knew it? No one. She finally developed a strange case of cancer and suffered quite unbearably. Who knew it? No one. When this little old woman died quietly and suddenly, who attended her funeral? This time the answer is not "No one," but it is: Her funeral was attended by the greatest Person in the world, and a few of His friends—God and the angels.

Yes, she did attend Mass on Sunday!
Yes, she did manage to give a small amount in the collection each week!
Yes, she did say her prayers, in the loneliness of her own room!
Yes . . . Oh, yes! this little old woman really did love God!

— Eileen McGann (11)

Selection Number Five:

"Light Immortal! Light Divine!
Visit Thou these hearts of Thine,
And our inmost being fill."

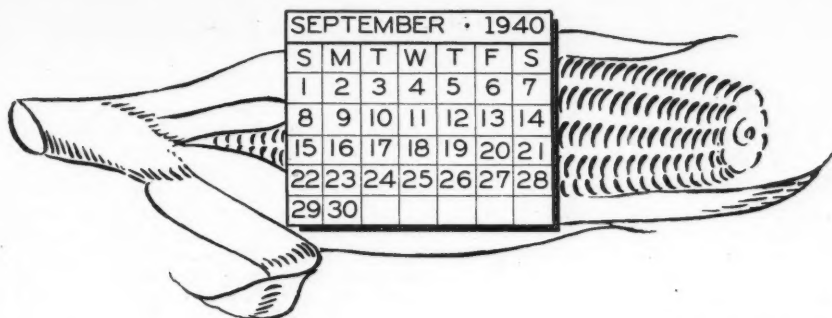
This verse is very beautiful and could be useful in remembering the "Indwelling of the Holy Ghost." It's a plea to the Eternal Light to fill us so full of His Presence that we remember it constantly. We need not show this feeling by lifting an ecstatic face to heaven, but by realizing that the Holy Ghost is in us so we cannot do wrong. It's not rational to do wrong while realizing that a Holy Presence is in us. We are "Temples of God" and not a place for the "money-changers" of our modern thoughts.

— Josephine Tango (11)

Selection Number Six:

"Thou Who art called the Paraclete,
Best gift of God above;
The living spring, the living fire,
Sweet unction and true love.

The Paraclete . . . our advocate . . . consoler . . . comforter . . . intercessor . . . the one who comes . . . Holy Ghost



— Sister M. Rita, O.S.B.

Best Gift that God has sent us: The Bestower of gifts . . . who enlightens our minds . . . gives grace . . . our very dear friend always ready to help us

The living spring: He is the giver of grace . . . the source of grace is like a fountain of living water—it never runs dry. . . . We should appreciate His flow of graces . . . they are given so freely. He is ever ready to give us many gifts: Wisdom . . . Understanding . . . Knowledge . . . Counsel . . . Fortitude . . . Piety . . . Fear of the Lord . . .

The living fire: His fire of love burns constantly . . . it never dies . . . He loves us so much that He is willing to live in us until we sin and drive Him away . . .

Sweet unction and true love: He is a consoler and comforter in time of sorrow and need . . . He inspires us with comforting thoughts . . . He possesses true love which we should have for Him . . . and for the Father . . . and for the Son . . .

— Jane Biebelhausen (11)

Selection Number Seven:

"Far from us drive our hellish foe,
True peace unto us bring;
And through all perils lead us safe
Beneath Thy Sacred Wing."

Oh, Holy Ghost, drive away all evil thoughts and actions. Make my mind, heart, and soul holy, that I may draw closer to God. Make me kind and unselfish. Never let me fall into mortal sin, for if I do, peace will no longer reign within me. When exciting spectacles of life ensnare me with their charms, help me to overcome these temptations. If an enticement overcomes me and I fall into mortal sin, please give me the grace to be heartily sorry that I may soon be in the state of grace again. Keep me safely protected beneath Thy Sacred Wing.

— Rosemary Anton (11)

In tracing a relationship of the various subjects with creative writing, let us begin with religion. All of us have heard of the criticism that in too many schools, religion is merely a subject instead of something that colors the whole life of the students. In order to make religion vital, educators have brought such things as discussions, symposia, debates, dramatizations, case studies, and poster making into the religion class. Chief among these interest-provoking devices, however, is creative writing.

The purpose of such activities is well illustrated in an article written by a School Sister of Notre Dame and published in the *Journal of Religious Instruction*.² This article referring primarily to the teaching of religion in the elementary school may be applied to methods used in high school. The author says,

² "The Use and Abuse of Child Activity in Teaching Religion," by a School Sister of Notre Dame, *Journal of Religious Instruction*, Jan., 1938, p. 397.

"We do not use activities for the purpose of leading the child to discover a religious truth for himself, as some would have it. . . . But we impress its meaning more deeply on children by means of activities. . . . Instead of merely having them recite doctrinal truths as stated in the Catechism, we get the pupils to think and talk about them and to repeat them, not so much by constant and monotonous drill, but by drill indeed that is performed under happier circumstances than those of continued, meaningless recitation."

It is particularly in writing that such results can be expected, for, in order that a student may write something original about the topic under discussion, he must consider well the material studied.

Let us look at Selection Number One in the mimeographed booklet. (We do not have time now to read the selections through, but only to point out a few things about them.) The poem "A Child's Prayer to the Blessed Virgin" was written after the class of freshmen had studied proofs for the existence of God from reason. The girl who wrote it must have penetrated a little the sublime mystery of God as seen in His creation. Selection Number Two came as a result of the study of the attributes of God. This little poem "The Call" bespeaks originality both in form and in presentation.

Another type of creative writing was done by a sophomore class studying the life of Christ. The class was told to imagine what a day spent with the Holy Family would have been like. They were told to see the Holy Family at their daily occupations, hear the words they speak, and to penetrate the hearts of these three Blessed Ones. The ideas brought out in Selection Number Four breathe a closeness to Jesus, Mary, and Joseph that startles and delights teachers.

The juniors, in their study of the Holy Ghost and of Grace, became involved in a discussion of sanctity—just what it means, and what a modern saint would be like. The students were asked to look about them, among their friends and acquaintances, to find a modern saint. Selection Number Four emphasizes the "Little Things" which go to make up real sanctity. In another assignment relating to the Holy Ghost, the students were asked to do one of three things with a stanza from the *Veni Creator* or the *Veni Sancte Spiritus*—explain it in their own words, write a mental prayer woven around it, write an oral prayer. Selections Number Five, Six, and Seven leave no room to doubt that these girls had grasped the essential idea of the doctrine of the Holy Ghost.

(To Be Continued)

Aids for the Primary Teacher

Word and Phrase Drill for Grade One

W. B. Bailey

A child must have an almost instantaneous recognition of words to be a *good* reader, a reader who can get thoughts and be able to understand and follow directions.

To build up quick word recognition a great deal of drill is necessary. The primary teacher is always looking for something new, something a little different to use in this needed daily drill.

No word drill should be given during the reading period, of course, for reading is a matter of thought getting and thought giving even from the very first sentences read. Comprehension must be emphasized in all reading. Talking about words—drilling on them—in the reading period is likely to place emphasis on the wrong thing. A separate period, then, is necessary for word, phrase, and even sentence drill. Separate periods for so many subjects as we have in grade one is something of a problem for a teacher. Here is where little extra devices and ideas help.

Almost any grade is divided into at least two parts, one doing seatwork while the other is reciting. Divide the silent workers into small groups of four or five each, of about equal ability and let the members of a group work together. If possible let them work around small tables. Give Group Number 1 a chart with these directions on it:

1. Draw a Gingerbread Boy.
2. Color the Gingerbread Boy brown.
3. Place your paper on the table.
4. Run to your desk.
5. Put away your pencils and papers.

Of course, the child must be taught to move quietly about the room, but this must be taught anyway.

Give the second group a bundle of flash cards on which are words and phrases they have had before. Such as:

Am, Can, Gingerbread Boy, You can run, boy, The, Man, Woman, cat, fox, woman, little, run, desk, pencil, paper.

For the third group, have a chart with empty pockets in which cards may be placed on which are the words, phrases, and sentences of one of the last stories they have read. Have the necessary cards all mixed up on the table and just the title of the story on the chart. The children are to build the story from the cards they find on the table.

In the second group appoint one to act as teacher to flash the cards for the others to read. When each group finishes the work assigned to it, places may be exchanged until each group has done the work at all three tables. Then while this division recites, the other part of the class may do this same thing.

Later in the day at a special period, all the old words may be quickly reviewed before the new ones are introduced. One device is to have a highway of some sort with the words, or better still, the words, phrases, and even sentences arranged on the highway. Have the diagram on the board.

"We shall travel a little while today. Here is our highway—paved with words and phrases. I want someone to go from Tulsa all the way to St. Louis."

Someone is called upon and a small block may be used as the car as it passes near each word the child calls the name of the word. When the class is well enough advanced to do

anything like effective concert work all may ride the bus, with the teacher as driver pointing to the words, and make the whole trip and come back. When anyone misses he may be asked to stop off there and let someone go the rest of the way and pick him up as they come back.

Then new words may be introduced as such and they may be used along with the old ones on the next day. Children usually like several days of the same sort of drill work.

By breaking them up into groups, children are taught to work together in numbers small enough for each to have his share. They may be taught to cooperate with children of about equal ability. They learn to read and follow directions in a group and they have a drill in quick word recognition, in memory, in organizing the words and phrases into a known story.

The words and sentences a teacher uses for this sort of work should be those she is building up for the child's reading vocabulary and should be taken directly from her text. Otherwise a vocabulary will be learned which will be useless to the pupil a little later.

Children Express Their Ideas in Art

Sister DeLourdes, C.S.J.

Very young children are not thwarted by the consciousness of their inability to produce with an accurate technique. They thrill with enthusiasm over the experience of trying out color, paints, and brushes. Freshness of expression is the young child's naive characteristic. Not long ago an alert boy of six enlivened a religious discussion when he boastfully said, "The angel Michael was named after me." This apparent egoism was a natural outburst of the boy's delight in his consciousness of knowledge.

In the spring of 1938 *Christian Art Quarterly*, in an article entitled "Children's Rights in Art," gave an interesting discussion, a sort of friendly argument, in which a contention was made barring young children from experimenting in religious art themes lest their crude productions might be the cause of irreverence. The opposition exemplified, on the other hand, the child's intense seriousness, contending that irreverence never appeared unless it happened to be introduced by an adult.

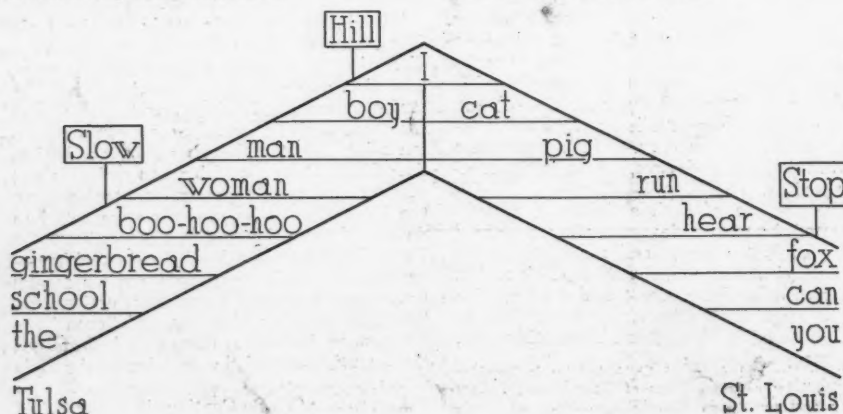
Because these enthusiastic artists have no knowledge of standards or values in art, or expression of any kind, their individuality is unhampered. This God-given simplicity of expression is not only the source of the child artist's charm, but also, the happy atmosphere in which he may develop his powers of expression uninhibited. An individuality of expression can be retained if the child is given an opportunity to paint, color, draw, and model under the direction of teachers who appreciate his artistic possibilities.

An analysis of Figure I in this issue, a frieze, executed by the first-grade children of St. James School, St. Paul, Minn., and named "Creatures Created by God," may clarify our thinking and demonstrate the spontaneity of first-grade children's art. This chalk drawing was made by a group of children working unrestrained by detailed directions.

One evidence of noninhibition is the boy artist's distortion of the horse that represents his idea of a horse. This distortion shows his keen observation, an observation which he *feels* rather than sees. In the adult this expression of feeling would come only after years of study. His distortions bring out the essentials. The spirit is retained because there is no gap between his conception and his rendering.

These child artists retain balance and depict relationship through their use of color, which is not apparent in the print; and by the areas taken up by groups related one to another in their respective sizes, such as the half-circular group of the horse, trees, man, bird, cloud, and house, as compared to the group at the right, including trees, man, dog, airplane, cloud, and bird which is rectilinear in form.

A knowledge of the use of emphasis in art is far beyond the artists who have produced this frieze, yet, they have probably secured emphasis in their arrangement because of their





Creatures Created by God—A blackboard frieze done in colored chalk by first-grade pupils of Sister M. Demerise, C.S.J.

A KINDERGARTEN ART SYLLABUS

*Specific Objectives***I. Learning situation**

1. Expressing ideas through drawing, painting, modeling, blackboard drawing, wood, cloth, and paper cutting
2. Forming ideas through painting, modeling, blackboard drawing, and paper cutting
3. Expressing emotion through line and color in design
4. Expressing action in strokes of short and curved lines
5. Constructing phases of a social unit
6. Illustrating concepts of literature
7. Representing animals in graphic vocabulary and in mass
8. Imaginative representation in the child's language of art

*Ideoplastic Stage**General Objectives***I. Learning situation**

1. Provide opportunity for expression, an opportunity for each child to use his desire to express ideas with art materials
2. Encourage experiment with materials of art no matter how crude the results

A KINDERGARTEN ART CURRICULUM

*Specific Objectives-Perception-Motor-Co-ordination***II. To guide the period of differentiation and the beginning of acquiring skill**

1. Guidance in the use of brushes, paint, chalk, and scissors
2. Manipulation of paints, chalk, and scissors
3. Attention given to directing the enlargement of representation
4. Elimination of too many colors
5. Encourage large arm drawings on blackboard
6. Avoid minute directions
7. Avoid forcing a representation

III. Appreciation of beauty**A. Environment**

1. Beauty of line and color in toys
2. Beauty in clouds, trees, and sky
3. Beauty in arrangement of crèche
4. Beauty in arrangement of flowers before May altar
5. Beauty in the placing of furniture of room library

B. Books and Illustrations

1. Illustrations of children
2. Illustrations of religious pictures

C. Observation

1. Beauty of form, line, and color in animals
2. Beauty of form and color of insects

D. Manipulation

1. Art materials

*General Objectives***II. To guide the period of differentiation and integration which results from some experience**

1. Guidance given after a study of the child's interests and temperament
2. Induce the child to explain the symbols and scribbles

III. Appreciation of beauty

1. In immediate environment
2. In enjoyment of color and illustrations
3. In the curves and agile movement of animals and birds
4. In enjoyment through doing

Outcomes of Learning Situation

- I. By bold strokes of pure color the child quickly draws the symbols of his ideas.
- II. The child learns to draw, paint, and manipulate tools, and he draws, paints, and manipulates tools to learn.
- III. The child's miscellaneous bits of knowledge are clarified through expression.
- IV. The learning the child lacks is evident.

Outcomes of Skills . . . Perception-Motor-Co-ordination

- I. Beginning of the power to see form, line, and color in relation to an idea.
- II. Beginning of the realization of proportion in the representation of animals and people.
- III. Beginning of the feeling for design (superior child).

Outcomes in Pleasure

- I. Sensitivity to the brightness and beauty of color.
- II. Delight in illustrations of books.
- III. Religious emotions aroused in the presence of artistic arrangement of religious pictures and symbols.
- IV. Narration of the representation story.
- V. Enjoyment of beautiful line in activities of animals.
- VI. Realization of beauty in shapes of leaves.

*Knowledge**Ideoplastic Stage*

- V. Contact with color, line, and composition develops the child's observation and stimulates his perceptual powers.
- VI. Individual differences are apparent. Goodenough in her *Measurement of Intelligence by Drawings*, says: "A close relationship is apparent between concept development as shown in drawing, and general intelligence. . . . Drawing to the child is primarily a language, a form of expression, rather than a means of creating beauty."
- IV. Discrimination of color.
- V. Ability to manipulate brushes in paint.
- VI. Ability to control chalk in drawing on blackboard.
- VII. Ability to manipulate clay.
- VIII. Ability to cut, saw, and paste with ease.

*Enjoyment**Appreciation*

- VII. Enjoyment in the activity of arranging flowers, of arranging pictures in a scrapbook.
- VIII. Pleasure in placing figures on a sand table.
- IX. Pleasure in the manipulation of clay.
- X. Enjoyment in using the various materials of art.
- XI. Joy of creative expression with the additional joy of accomplishment.

great interest in some creatures rather than others.

The place of rhythm, another principle of art, seems to be supplied by the strength of conviction. Arrangement of composition produces a rhythmic feeling throughout the drawing. The proportions are artistic proportions rather than realistic proportions drawn from

the situations entailed in the theme, such as the horse being made larger than the tree. The striking contrasts of brilliant color emphasize the feeling of jubilation which carries through the entire frieze, and is in keeping with the idea of creation. It would seem that the child had thought that God had an enjoyable time creating His creatures because

of the festive spirit depicted. The joyful spirit of this production is the result of giving a group of children the opportunity to express their conception of the creation unhindered by an adult critic.

While the uninitiated may regard this creative frieze as a crude expression, the trained artist finds refinement in the crudity. In reality



Mary Frances Knowles, 2nd grade artist, St. Mary's School, Morris, Minn. In a letter to Sister De Lourdes, Mary said: "It is too bad the photographer did not wait until I had more of the picture drawn. I do hope to be an artist some day."

he predicts progress and true artistic growth for the child who is fortunate enough to express his ideas uninhibited, yet, under the guidance of an understanding teacher.

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Manuscript Writing in the First Grade

Sister Eileen Marie, H.N.

"Why do you teach manuscript writing in the first grade when it is not carried on in the other grades and utilized? Is it not a waste of time to teach this type of writing?" a teacher asked me the other day.

This question sums up the precise argument against manuscript writing in the first grade, I think, and, because my experience has been favorable in establishing an enthusiasm for it regardless of the criticism, I wish briefly to discuss its merits and countless advantages. Not that I shall attempt to elaborate on the theory of manuscript writing; that has been accomplished by others more able than I; I wish merely to present some few practical ways in which manuscript writing has been of benefit to my classes and to me, so that others may be helped as well.

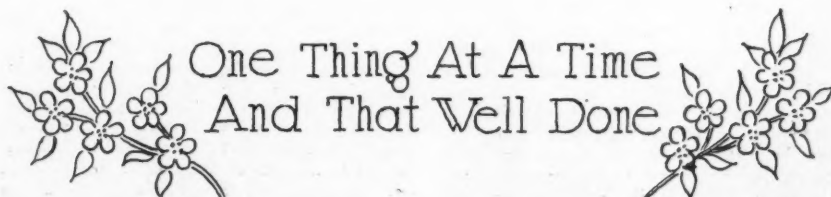
In the past ten years much has been said and done in creating and developing what we call a reading readiness in little ones just beginning to read. Easy reading material furnishing the child with interesting vicarious experiences of child life has been made to supplement primer reading. Difficult reading matter is withheld from the pupil until a reading readiness is assured. Is it not possible that we need to create a writing readiness as well as a reading readiness?

In the first place, we are all cognizant of the fact that when the average child of six summers enters upon his great experience of school life he has little idea of how or why he is obliged to conduct himself in and out of line or file to a blackboard, much less hold a pencil and command his immature muscles to do his brain's bidding—or the teacher's dictation.

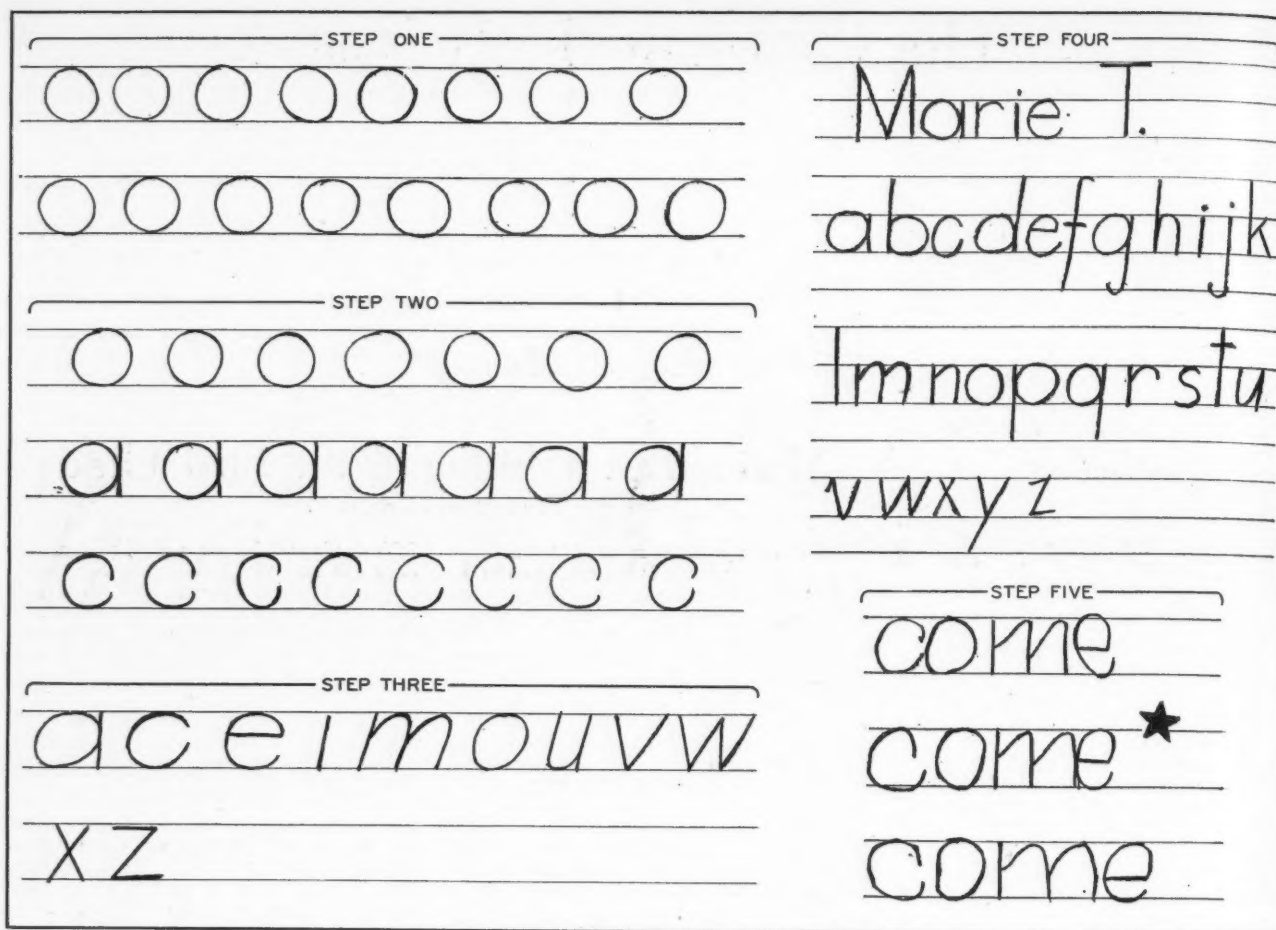
Why do we insist on subjecting our pupils to a needless nervous strain and unnecessary output of energy in our endeavor to have them accomplish the cursive formation of letters within the first few months of the school term? From the teacher's point of view, it is sheer tedium to put the children through cursive

drills day in and day out, and all without anything like satisfying results to either teacher or pupil. It seems a needless burden to both when manuscript writing is a joy to teach and to learn, and an adequate means for creating a writing readiness. Besides, the transfer from manuscript writing to cursive writing is so great as to warrant complete satisfaction. When I announced to my first graders in the beginning of the month of December that I was going to teach them the cursive style (to them I expressed it as, "how to write"), they clapped their hands and expressed their gladness for the new adventure. Their expectancy told me plainly that they were indeed ready and that I might begin the teaching of cursive form without delay or hindrance. The first months of school were spent in leading up to this readiness, with the children perfecting and enriching the daily program with manuscript writing. Thus, when we commenced the cursive writing there was no daily grind of position signals, days of repeated practice of old words, for the children immediately adjusted themselves to proper position and correct letter form; they had already learned the letters of the alphabet and had put them into words and simple sentences; their muscles of the hand and arm were better relaxed because of better development and quicker co-ordination. Then, too, we accomplished the mastery of written words and short sentences in half the time that it would have taken had we not had manuscript writing in the first months of school.

In beginning to teach manuscript writing, I first had the pupils make large free circles "round as an orange" and place them at equal distances apart. Distance between letters is an important item and cannot be stressed too often. The distance between the circles should be rather close—say the thickness of the child's index finger. This specification of an index finger's distance between the circles is my own solution to the problem of getting



— Sister M. Rita, O.S.B.



Manuscript writing by Sister Eileen Marie's first-grade pupils.

little children to feel a tangible reality in distance. After the initial steps of manuscript writing have been concluded; that is, after the children have had sufficient exercise in making circles, the straight vertical line "I," and the combination of the two to form a letter, this device may be dispensed with. The children seem to fall into the accepted distance of three vertical lines distance between letters within a word and the distance of an "o" between each word in a sentence very naturally after awhile. It seems to me that making round circles gives the child the idea of largeness, which idea is very helpful later on in stressing large full letters.

And, here, I might mention how my pupils enriched their use of manuscript writing because of related interests in classroom situations. After they were able to make the letters of the alphabet fairly well, I had them copy from the vocabulary list in the back of their preprimer words which I marked out. At first I kept close vigil over the children's habits of work and position, but when they were quite independent of my help, I left them to do this for seatwork while I worked with another division of the class. After a time, the children copied—and still do—phonic words which either "Begin alike" or "end alike" into self-made booklets. Again, in connection with phonics, they occasionally composed their own little rimes about favorite pets or toys, and likewise copied them into booklets.

The holidays presented means for enriching the work of manuscript writing. Before the Christmas holiday my class printed full-length invitations to their parents, inviting them to a little Christmas play which they had prepared to give in the auditorium. This accomplishment of writing out an invitation could not have been achieved in cursive form, for the difficulties of cursive style do not permit the children enough power to write many sentences dwelling on a single topic until toward the close of the school year. Also, the children printed their own simple and naive letters to Santa Claus. Valentine Day was another event on which the children delighted in displaying their skill with manuscript writing by making Valentines for their parents.

The second semester of the school year is not too late to begin the teaching of cursive form in writing for, as I have said before, it depends on the children's readiness. If they are eager to begin the cursive form because they recognize it as the adult's way of expressing himself, then it seems the acceptable time. Some teachers prefer to introduce the teaching of cursive form in the latter half of the second grade, but I have found it useful to make the transition in the latter part of the first grade. It seems to me that the change should be delayed only until the pupil has become mature enough to make the transition easily.

I understand that some supervisors of schools require that each teacher of the gram-

mar grades accomplish something in the way of manuscript writing in the course of the year. I can see that this would be most helpful. It keeps enlivened the work put into manuscript writing in the first grade, and it can be useful in so many activities, for instance, art. Are there not many lessons in art where manuscript writing is needed to make the work complete? Is it not useful in the making of booklets, posters, tickets, etc.? A resourceful teacher would find many ways of putting manuscript writing to account, even though she did not teach a first grade!

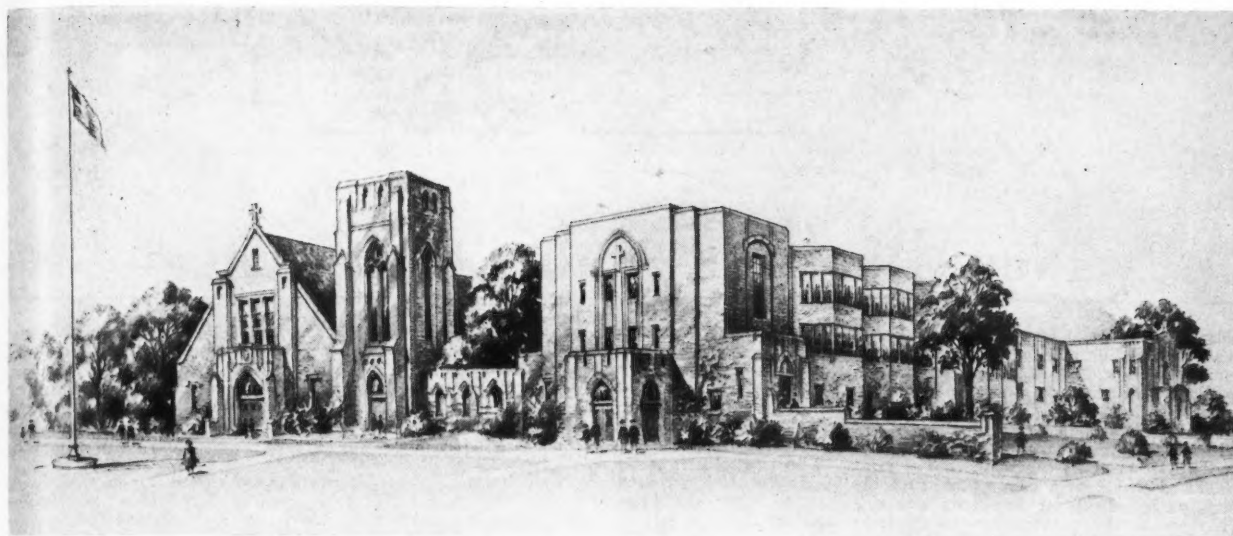
CHARACTER LEADS AS JOB GETTER

Character is the most sought-for qualification by American employers of college graduates, asserted King Merritt, vice-president of Investors Syndicate, of Minneapolis, in reporting on the company's annual survey of college graduates' job prospects.

"In a world crisis," declared Mr. Merritt, "American employers demand that job applicants have character above all qualifications, some of them adding that 'without character all else is ineffectual.'"

"Character as a prime qualification for a job is reported more than three times as frequently as its nearest rival, scholarship, and nearly four times as often as its second rival, personality. Furthermore, character is rated as about eight times more important than adaptability and about 97 times greater than either campus popularity or athletic prowess as a prime job asset."

The Fabric of the School



St. Gabriel's Parish School, East Elmhurst, L.I., N. Y.—Henry J. McGill, Architect.

School Has Octagonal Classrooms

The new school in St. Gabriel's Parish, East Elmhurst, L.I., N. Y., has been designed with octagonal classrooms, a feature copyrighted by the architect, Henry J. McGill.

The octagonal shape eliminates most wasted space and wasted material. Three walls are given entirely to supplying light and air; they face in three directions for each classroom. Thus, there is sunlight in all the classrooms all day.

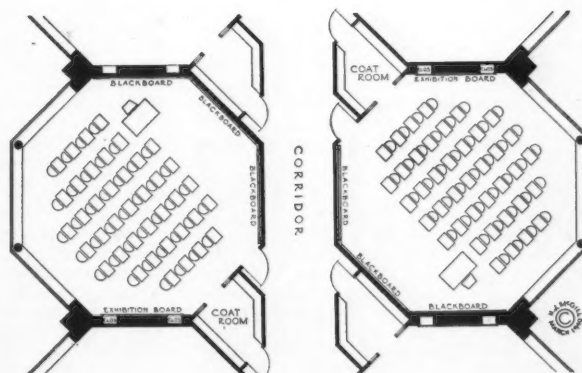
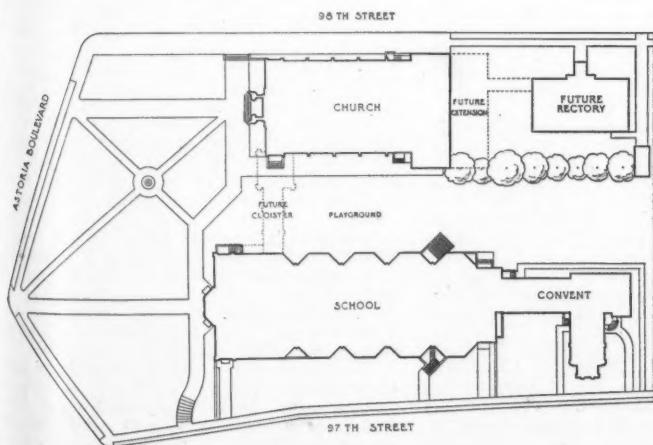
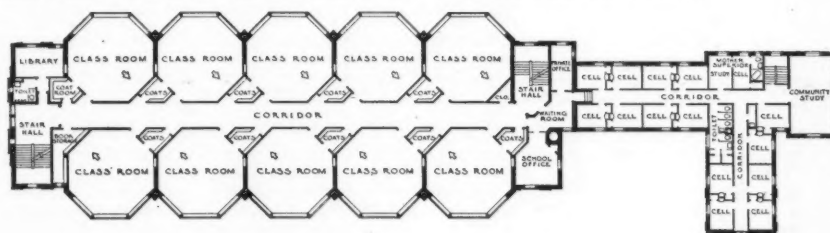
The three walls directly opposite the windows are devoted to blackboards; the seventh wall contains a large cork exhibition board; the eighth wall opens into cloakroom and corridor. Here the arrangement permits doors to open outward without cluttering up the corridor.

A combined auditorium and gymnasium will seat more than 1,000 persons. There are also meeting rooms, clubrooms, doctor's rooms, cafeteria, library, coatrooms, etc.

The architecture is a modified Tudor style to harmonize with the church construction; the building is of concrete and steel, faced with brick and limestone. The

building contains 20 classrooms besides other facilities mentioned and joins the Sisters' home.

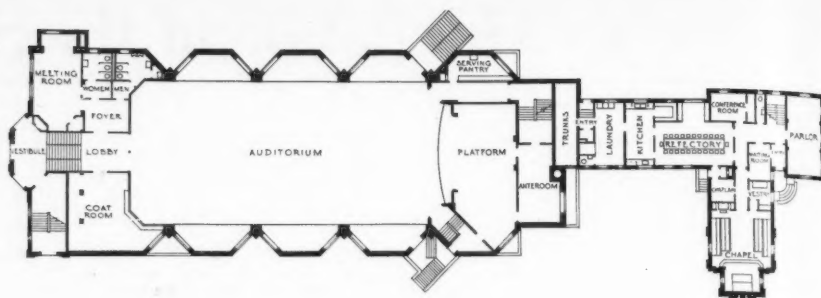
Corridors and stairways are finished with tile, asbestos, and cement. The classrooms have a cement floor, asphalt tile finish, glazed-tile wainscot, cinder ashlar block walls, concrete rib ceiling. The toilet rooms have tile floors and wainscot and hard plastered walls and ceiling.



OCTAGONAL SCHEME CLASS ROOM

The building will accommodate 1,000 pupils; its cost is \$219,175 plus \$6,021 for equipment. The cost per cubic foot is \$409 and per pupil \$225.

Right: Ground floor plan of St. Gabriel's Parish School.



New Books of Value to Teachers

Childcraft

14 volumes. S. Edgar Farquhar, M.S., managing editor; Patty Smith Hill, LL.D., advisory editor; Milo Winter, art editor. Introductions by Angelo Patri and Patty Smith Hill. \$42. The Quarrie Corporation, Chicago, Ill., 1939.

"The future of the race depends in great measure upon the nurture of its children. . . . The years of childhood should be a happy time. Probably there is no better way to help boys and girls enrich those fast-flying years than to aid them in the discovery of books which will interest them and give them enjoyment." These words quoted from the general introduction to *Childcraft* may seem almost platitudes of theory, and yet guided by them, the editors have prepared a set of 14 volumes which have brought those theories into the realm of the practical. Not alone the child, but the child guide has been considered in choice of material, in size, binding, and format of the books. With binding design by Milo Winter, the colorful array on a bookshelf will attract "children of every age." The volumes, with the exception of XIII and XIV which seem awkward for a child, are of desirable size and thickness, and are durably bound.

S. Edgar Farquhar and Patty Smith Hill, the editors, intended by means of this library to assist the child and his guide "through literature of the past and present and through the advice and guidance of specialists in childhood education and development." The first six volumes comprise a carefully selected anthology of poetry and prose for the child's use, extensively illustrated in color and in black and white, with gay borders and end papers. The list of acknowledgments indicates the wide variety of copyrighted sources drawn upon for the purpose of providing for the individual user a well-rounded selection. Vols. VI-XII are prepared in two editions—one for the teacher guide, and one for the parent guide. In these volumes may be found expositions of accepted and practical procedures and techniques in the education of the whole child, written for *Childcraft* by authorities in their field, with the purpose of providing, in economical and readily accessible form, material otherwise available only in separate volumes often not conveniently at hand. Vols. XIII and XIV are designed to meet the artistic and scientific interests of the child. A mere cursory comment such as the above is hardly adequate, for each volume has its own distinctive attractions.

In Vol. I, entitled "Poems of Early Childhood," the compilers have gleaned poetry which will delight the child because it is within his comprehension, and will develop in him appreciative taste for the best in literature. Rightly, nursery rhymes comprise the first section. This is followed by "The World about Us," in which through a panoramic view of country life and city scenes, nature, play, and children of many lands, the child is led to discover hidden beauty and to interpret his own everyday experiences. In section 3, "The World of Fancy," the child will revel in the imaginative land of Fyelman, De la Mare, Field, Lear, and a score of other writers who have not forgotten that fairies,

witches, and elves are realities of the child's world. The discriminating person might object to the presence of John Godfrey Saxe's "The Blind Men and the Elephant" because of the distrust of religious authority which the last stanza might instill. One must also regret the almost complete lack of poems with sacred themes, since religion is an integral part of the child's life.

In Vol. II is a collection of well chosen "Narrative Poems and Creative Verse." The teacher will be delighted to find poems to correlate with various subjects, or adaptable for choral reading. She and the parent may be disappointed that there is no special arrangement of material according to grade or thought content. Some guides will object to the ethical trend in "Young King Jeremy" (p. 78), and may regret the choice of one or the other selections on grounds of faulty English or lack of idealism. Difficult vocabulary, in poems well within their range of thought and experience, may disturb primary readers. Especially worthy of commendation is the section titled "Children's Own Verse." As in Vol. I, and several others, the illustrations done under the direction of Milo Winter are really charming.

"Experience Stories and Animal Friends" is a collection of well-known stories written by outstanding children's authors which meet the needs and tastes of various ages and varying backgrounds, rural or urban, and can be read by or to children during story hour or at bedtime. The experience stories, because of difficult vocabulary, will be necessarily read to smaller children, and even older ones will find "emitting," "pellets," etc., beyond their ability.

The headings of Vol. IV are: Folk and Fairy Tales, Myths, and Legends. The child of today finds fairy books and folklore as thoroughly delightful as the child of any age found them.

The factual content of part one of "Our Own Country and Foreign Lands" is its greatest asset. Life on the western deserts and prairies, cotton growing in the South, duties of lighthouse keepers, New England life, Indians, Negroes—all find a place. The second part has accounts of everyday life in other lands, with stress on native customs and costumes. Here, too, we find difficult words, but they are frequently repeated—even on the same page—so that the alert, intelligent child may grasp the meaning.

Vol. VI brings to the child stories of great American holidays, glimpses of famous people, and Bible stories. The biographies are written in a style that would appeal to any boy or girl and even to oldsters. The mind is filled with images of the best and greatest men and these images might well become factors in the child's adjustment and regulation of everyday life. In the third division the editors present Bible stories of the "action" type that have a special appeal to children. They have kept the Bible style and at the same time achieved simplicity.

In turning to the adult section of *Childcraft*, one is again favorably impressed by the excellent format, clear and appropriate photographs and plates, by the impressive list of references, and the careful summaries and guides at the end of the chapters.

In perusing the teacher edition, we find first, "Fundamentals of Teaching." This seeks to minimize the difficulties every teacher encounters in her profession. Each article is written by an acknowledged authority. To cite a few chapter heads: "The Personality of a Teacher," "Typical Daily Problems," "Indirectly Supervised Activities."

Teachers of experience have successfully striven in the volume, "Guidance of the Child," to impress upon the reader that teaching involves one of life's greatest responsibilities. "Teaching is a matter of attempting to analyze and understand the whole experience of each child so that the assistance offered may be the kind he needs." Such topics as the following come to the reader's notice: "Discipline and Natural Growth," "Emotional Problems," "Character Education," etc. Although, on the whole, readers may agree with the principles of the newer child psychology, some may be old-fashioned enough to believe that disobedience is more serious as undesirable behavior than is lack of leadership. While we believe, too, that "Health in its entirety, with its physical, mental, and spiritual aspects is the goal," we sympathize with the teacher who must disregard the supernatural element and for whom spiritual health connotes merely "a satisfying inner experience that makes one content and at peace with the universe."

"The School Subjects"—all important ones—are considered next. "Modern educational procedures constitute a healthy reaction from the formalism and bookishness of the traditional school" strikes the keynote of this series. Whether or not the statement is entirely true in its sweeping denunciation of "the traditional school," this volume tends toward the theories recommended by modern educators. One wonders if selected children were used for the authors' experiments. For a teacher experienced in instructing large groups of average children will raise a skeptical eyebrow at the sample of Marie's handwriting after one month in the first grade, and she may sigh a bit at the portion of Dick's composition written "when he was half through the third grade." However, the book contains much to aid and inspire the truly interested teacher.

The next volume, "Nature Excursions," is the same in both the teacher and parent editions. It is a splendid aid in answering the child's ever-recurring questions concerning animals and plants. There is a suggested method of approach followed by interesting activities. Facts are presented in a charming, clear, and simple, yet scientific manner.

"Units of Experience" brings to the teacher valuable and detailed aid for units in community life, transportation, farm life, textiles, etc. Another section is devoted to dramatics, with steps clearly outlined, and a third gives clear, simple instructions in regard to "Things to Make at School." ("At home" might well be added.)

The Teacher-Manual Index will be found especially valuable. This contains discussions, in question and answer form, to problems that arise daily. References are made to fuller discussions in other volumes of *Childcraft*. The index suggests more

than one hundred topics in activity study with page references to all related material, and a list of poems and stories helpful in developing character and citizenship traits.

"The Growing Child" treats a considerable range of subjects for parent education. Nothing worth while seems to have been omitted—including information frequently taken for granted. This material should help to reduce the number of "social misfits" that result from improper care in early years. As regards sex in the young child's life, we approve of the normal responses, avoiding the secrecy that seems to result in later harm, though we cannot sanction practices which disregard ordinary privacy and reserve between the opposite sexes, as suggested here, even among the very young. We also seriously question the proposal of deliberate study of animal birth. Since the volumes for the parents are in the same binding as those for the children, directions to parents about giving sex instructions to the children and about other matters may be too easily accessible to the curious or merely inquisitive child.

"Guidance and Development" points out to parents that they are frequently blameworthy for undesirable traits in their children, because of their lack of understanding, and failure to recognize small efforts or progress made by the child. Wisely, Vol. VIII stresses restricted motion pictures for children, and encourages saving. Radical experiments and fantastic fads have found no place here.

Vol. IX of this set, as said above, is identical with the teacher's. Vol. X deals with school subjects and directs parents who "honestly want to help their children and who have enough intelligence and patience to do so, but who do not know how." It guides the parent in giving reasons for information he gives the child. Again, the authors form a notable array of "experts."

Games and hobbies have their place, too. Very few new games have been suggested, though the plans for parties and holidays are novel. The hobby section is excellent for every age, nor are pets neglected. Cooking, sewing, and dramatic play are all well treated.

Vol. XII carries a complete index to all behavior problems, to stories, poems, and all material in the other volumes. Intelligence and information tests, and the explanation of mental development are excellent. The Parents' Rating Scale is calculated to eliminate problem parents. The Catholic parent will need to scrutinize the book list which, though on the whole representative, recommends stories such as the *The Cat Who Went to Heaven* with its false philosophy, books which have anticlerical tendencies as has *Storybook Europe*, by Anne Merriman Peck, and such authors as Maurice Maeterlinck and Hendrik Van Loon. Of course, the discerning Catholic parents will check all books for children with *New Worlds to Live*, a catalog of books for Catholic boys and girls, and with the reviews in *The Pro Parvulis Herald*. Both publications may be obtained from the Pro Parvulis Book Club, Inc., Empire State Building, New York City.

Vol. XIII, "Art and Music," is concerned with the natural development of the artistic impulse in drawing, painting, modeling, and in singing. A tuneful collection of catchy, rhythmic songs has been arranged for the child's voice. This volume, too, is attractively illustrated in single and full colors. For the scientifically minded child, Vol. XIV brings more than 500 photographs of science and industry, done in four tones of ink. Explanations of the plates are brief and accurate, and include answers to questions the average child will ask. "Creative Occupations," series 1 and 2, correlated with *Childcraft*, provide very desirable material for child activity.

The list of those who have contributed to this venture is an impressive one, and only a brief citation leaves important writers unmentioned. Such names as Will David Howe, Alice Dalgliesh, Angelo Patri, May Hill Arbutnot, Effie L. Power, William Brownell, Ellis Persing, and Ann Faulkner Oberndorfer, however, indicate the standard of material in *Childcraft*. — M.M.C.

Science and Wisdom

By Jacques Maritain. Cloth, 241 pp. \$3. Charles Scribner's Sons, New York, N. Y.

This book is a translation of Maritain's *Science*

et Sagesse. It consists of two distinct parts. Part one treats of "Science and Wisdom," and Part two treats of "Reflections on Moral Philosophy." Part one is subdivided into three chapters: "Science and Wisdom," "The Philosophy of Nature," and "The Philosophy of Faith." These studies are the text of lectures given by Maritain, rearranged in part and amplified with additional material.

Maritain begins by elucidating the meaning of *wisdom and science*. Both are forms of knowing, but wisdom is the highest form of knowing in a firm and stable way, while science means knowing in detail and by proximate or apparent causes. The question of the value, legitimacy, and relative position and importance of these two forms of knowing is treated from the standpoint of cultural philosophy.

The ancient world was the scene of a competition of wisdoms—that of the Hindus, of the Greeks, and of the Jews. Each was distinctive in its central thought and trend. In the beginning of the Christian era the conflict between the wisdom of philosophy and the wisdom of faith was keen. It remained for the intellectual geniuses of the Middle Ages to show that these two wisdoms were not antagonistic. In particular, these two wisdoms were harmonized in a supreme synthesis by St. Thomas Aquinas.

St. Thomas taught that there are three types of wisdom essentially distinct and hierarchically ordered—infused wisdom or the wisdom of grace, theological wisdom, and metaphysical wisdom. They differ from one another by their objective light and their formal object. Thus each has its proper place in the structure of human knowledge and life. Metaphysical wisdom leads naturally to theological wisdom, and theological wisdom to the wisdom of grace. In this manner there exists a spiritual union between them.

The Cartesian revolution disturbed this union; it attempted to separate philosophical wisdom from theological wisdom. The effort, however, centered on physics rather than on metaphysics, and from that point an undue attention was directed toward science, seeking to make us, through science, "masters and owners of nature." This disrupted the natural order of knowledge. Kant went a step farther and separated science from metaphysics. And thus it came about that theology and metaphysics were no longer considered to be true sciences. The result was harmful to all. The problem of our day is the reconciliation of science and wisdom.

The conflict between philosophy and science must be harmonized in a genuine philosophy of nature, distinct from metaphysics and the special sciences, but integrally united to both. The exact sciences cannot do without the solid foundation of a thorough metaphysics, nor can metaphysics do without the detailed information of the sciences. The sciences cannot pose as a true philosophy of nature; and metaphysics cannot reach the universe of immaterial realities, if it does not grasp first of all the universe of material realities. Only in this way can both have a normal and healthy development in their respective spheres of knowledge and lead to true wisdom.

Philosophy, however, is not an isolated phenomenon of the human mind, and it cannot be completely detached from man and his redemption; it should be, and must again become, a philosophy in faith, a truly Christian philosophy. Considered in its pure nature or essence, philosophy depends only on the evidence and criteria of human reason. Taken concretely, however, it is a certain state, and as such it cannot develop to full completion without faith and Christianity. From faith and revelation philosophy receives objective data and subjective reinforcements which give it the character of a practical knowledge stabilized in truth in an organic and sufficient manner. Philosophy is a science in its own right, but with respect to theology, it is "infravalent."

In his "Reflections on Moral Philosophy" Maritain answers the objections of certain critics concerning the organization of the moral sense and examines several doctrinal questions of considerable difficulty, with a view particularly to restoring the true structure and aspect of moral philosophy. Moral philosophy is indeed exalted by faith and theology, and it is also subalternated

to theology, but in the order of culture it has its own proper object and is a department of philosophy.

From the above it should be plain that Maritain delves deeply into the problem of science and wisdom. The subject is interesting, and his treatment is thorough. We are grateful for this translation, because the book is a valuable contribution to the literature of philosophy. — C. N. Bittle, O.F.M.Cap.

Canonical Provisions for Catholic Schools (Elementary and Intermediate)

A dissertation submitted to the Faculty of Canon Law of the Catholic University of America in Partial Fulfillment of the Requirements for the Degree of Doctor of Canon Law. Conrad Humbert Boffa, J.C.D., Washington, D. C., 1939. Pp. x, 211.

Great numbers of drivers manage to obtain their licenses without a knowledge of the traffic code; sometimes, Catholics manage to get married without being adequately instructed in the ecclesiastical law of marriage. Perhaps too many teachers and supervisors know everything about Catholic education except the law of the Church applying to it. Often it is taken for granted that the law is known because the customs of the place are known. Custom does have a juridical relation to law, but it is not the whole or even the principal expression of law. More often, perhaps, the members of the educational system shift the responsibility for a knowledge of the law to each other, everyone shying away from the intricacies of analyzing legal concepts.

The present dissertation should go far to stimulating every Catholic educator to take on himself an analysis of the Church's formal expression of her attitude to education. It enables him to know what the law is, instead of relying on the practices of those who should know.

There is indeed much in this dissertation that the Catholic educator has met in the course of his researches in cognate fields. But even these matters are discussed with the authenticity of an expert in the juridical field. On the other hand, there are at least a half dozen questions that seldom confront the educator in any field except the juridical. Yet they are questions that actually go to the very roots of Catholic education: co-education; Catholic influence, not to say interference, in non-Catholic schools; the rights of diocesan authorities in the private schools of religious; the distinction between the obligation of vigilance and the right of visitation; and the nature and extent of the juridical obligation of founding Catholic schools.

The work is commendable in that it sensed the need of the layman for expert advice on these matters. Its style is accommodated to the average reader, being neither technical nor complex. A topical index and a juridical bibliography increase the value of the work. — Rev. Jerome D. Hannan.

Sacerdos Et Pontifex

By Bishop Francis Clement Ke'ley. Cloth, 164 pp. St. Anthony Guild Press, Paterson, N. J.

In a series of letters between Bishop-Elect Paul and his old pastor, Father William, Bishop Ke'ley presents the qualifications and ideals of a bishop. The privileges and responsibilities, the interior and exterior life of a bishop, are given and discussed. His relationships with his God, with his clergy and laity, and his position in the Church are analyzed through comparison and contrast, and emphasized through exhortation and counsel. From his treasure of historical and literary knowledge, Bishop Ke'ley has begemmed his essays. Little reminders with which the book is ended are pointed, and to be treasured maxims. The clergy and also the hierarchy will be grateful to Bishop Ke'ley for so revealing a study of the priesthood in its fullness.

Sociology

By Willigan and O'Connor. Cloth, 387 pp. \$2. Longmans, Green and Co., New York, N. Y.

If the future is to be Catholic, our students must learn the truth and the way of Catholic sociology. The authors in succinct and lucid style have written a Catholic sociology based on dogma, moral, and reason. From this triple viewpoint man and society are studied and solutions to our

(Continued on page 24A)

Catholic Education News

WHAT THE GRADUATES DID

A survey of the graduates of Catholic high schools in a community should help the schools to fit their present students for the place they will take in the world.

In June, 1939, a questionnaire was sent to the graduates of 1938 from eight diocesan high schools in Hamilton County, Ohio. Of a total of 747 graduates addressed, 390 or 52.2 per cent replied.

How Many Studied?

Of the 390 who replied, 95 or 24.3 per cent had completed a full year in a college or other advanced school. Of these 65 or 68.5 per cent were boys and 30 or 31.5 per cent were girls. Thirty-nine of these students worked while attending a college or other school and 49 did not work.

In addition to those who finished a year in college, eleven students entered college but did not complete the year.

Courses pursued for the year were: liberal arts 16, commerce 21, engineering 9, science 4, premedical 5, nursing 5, household arts 4, art 3, physical education 2, applied arts 1, journalism 1, beautician 1, teaching 1.

The number of graduates who were continuing their education was increased by 82 who had enrolled in part-time classes in public and private colleges, high schools, business schools, etc. while they were working.

How Many Worked?

Of the 390 who answered the questionnaire, 284 had sought employment, and 62 per cent of these (176 graduates) secured full-time employment within the year, the average time required to secure a job after leaving school being 4.5 months. In addition, 88 secured part-time jobs. This means that 93 per cent of those who sought work secured at least part-time employment.

Most of the employment secured was commercial—office, secretarial, clerical, and selling. Factory and shopwork was second with less than one fifth of the number of commercial jobs. This situation may, perhaps, be accounted for by the fact that the commercial course is the only vocational course in the diocesan high schools which these students attended. But among those who sought employment, 79 per cent of the boys who had taken the commercial course and 64 per cent who had taken the general course secured jobs; of the girls it was 61 per cent and 55 per cent, respectively.

Questions for the Schools

The results of this rather cursory survey would indicate that three fourths of our students complete their formal full-time education with graduation from high school. Hence the Catholic school officials in the community surveyed, along with many in other parts of the country, are asking themselves:

Is our present curriculum adjusted to the needs of the majority of our students?

In particular, does our religion program prepare them to meet adequately the problems facing Catholic men and women in the world today?

Are we giving them a knowledge of current social problems and their civic duties based on Catholic principles?

Have we made them readers of the Catholic press by the time they leave school?

Are they able to express themselves in oral English reasonably free from the more common grammatical errors?

Are they able to address an audience with some measure of self-assurance?

Just how functional in the lives of the pupils

are the courses they are taking: Religion, English, history, Latin, foreign languages, mathematics, etc.?

To what extent can our diocesan high schools include a limited amount of vocational training?

A NEW HOLY NAMES COLLEGE

The Sisters of the Holy Names of Jesus and Mary, who have been conducting an academy in Spokane, Wash., are now erecting a \$30,000 building for a college.

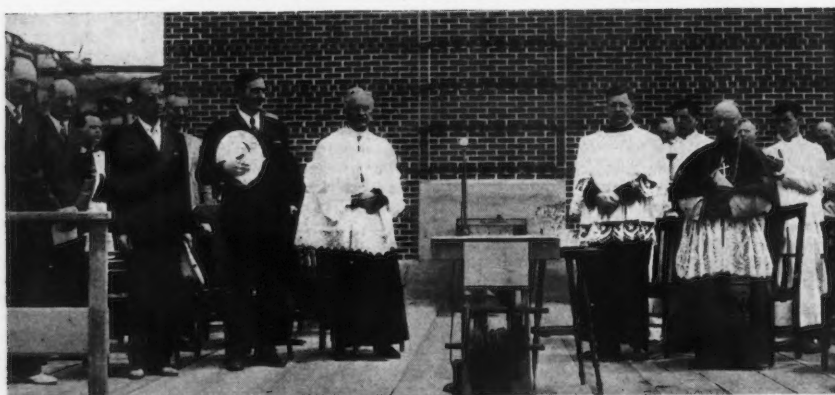
At the laying of the cornerstone, July 20, Most Rev. Charles D. White, bishop of Spokane, and Clarence D. Martin, governor of the state, each delivered an address emphasizing the privilege of living in a real democracy where buildings are being erected for education instead of being destroyed by war. "Liberty dies when a people endorse the doctrine that man is made for the state and not the state for man," said Bishop White.

About 1,000 people witnessed this beginning of a Catholic college which will provide higher Catholic education for women as Gonzaga University is providing it for men. The latter institution was represented at the ceremony by its president, Rev. Leo Robinson, S.J.

(Continued on page 14A)



Laying the cornerstone of Holy Names College, Spokane, Wash., July 20, 1940. Address by Governor Clarence D. Martin.



Laying corner stone of Holy Names College, Spokane, Wash.
Left to right: Lester Mason, Supt., Eastern Washington Costodial School, Medical Lake, Wash.; Hon. Ralph Foley, Judge of the Superior Court; Dr. Ralph Tiejie, President, College of Education, Cheney, Wash.; Stanley F. Atwood, Superintendent of Public Instruction, Olympia; Governor Clarence D. Martin; Most Rev. Theophilus Pypers, V.G.; Rev. Leo Robinson, S.J., President of Gonzaga Univ.; Most Rev. Charles D. White, D.D. Bishop of Spokane.



Most Rev. Charles D. White, D.D., Bishop of Spokane, and Governor Clarence D. Martin laying corner stone of Holy Names College.

School Budgets and Sight Protection



The more-than-a-billion dollar annual budget of American public schools includes substantial amounts for sight protection. Textbooks, lighting, paints and papers—all must come up to sight-saving standards.

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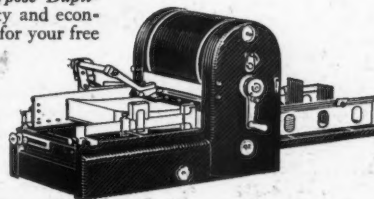
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FREE New edition of "The Visibility Yardstick" shows recommended visibility standards. Use it to check duplicated copies in your schools—keep them up to sight-saving standards.

New descriptive booklet, "The All-Purpose Duplicator for Schools," shows the versatility and economy of Mimeograph equipment. Send for your free copies of these interesting new folders.



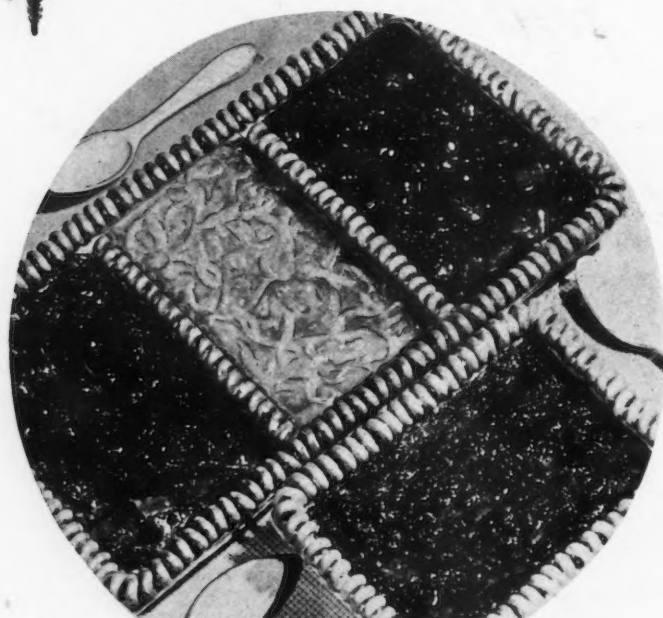
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City..... State.....



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Catholic Education News

(Continued from page 246)

Personal News Items

❏ **REV. A. C. SMITH, S.J.**, dean of Spring Hill College, Mobile, Ala., has been elected president of the Association of Alabama Colleges.

❏ **DR. DENIS J. COFFEY**, on the eve of his retirement from office as president of University College, Dublin, Ireland, received from His Holiness Pope Pius XII the Grand Cross of the Equestrian Order of St. Sylvester in recognition of his devoted work in promoting higher education.

❏ **REV. JOHN W. DUNN, C.M.**, director of libraries at St. John's University, Brooklyn, N. Y., has been appointed chairman of the newly created Library Commission of the College and University Department of the N.C.E.A.

❏ **SISTER MARY ROSARIO** died in Buffalo, N. Y., after a brief illness. She had been at Mt. St. Joseph Academy in Buffalo for the greater part of her 37 years as a nun, and for many years devoted herself to the instruction of the deaf and dumb in the convent school.

❏ **DR. PETER J. W. DEYBE**, director of the Max Planck Institute at Berlin, Germany, was selected as the 1940 recipient of the Mendel Medal awarded annually by Villanova College to an outstanding scientist. Dr. Deybe is a chemist and research physicist and author of many papers dealing with molecular structure.

❏ **REV. BELA BANGHA**, eminent Hungarian Jesuit, died in Budapest at the age of 60.

❏ **REV. DR. DAVID RUBI, O.S.A.**, professor of Spanish literature at the Catholic University, also curator of the Hispanic Foundation at the Library of Congress, was the recipient of the Spanish government's annual Cervantes Day prize.

❏ **DR. JAMES J. WALSH**, famous lecturer and writer, received the American Irish Historical Society's award for 1940.

❏ **VERY REV. PHILIP J. FURLONG, Ph.D.**, has been appointed as president of the new Cardinal Hayes Memorial Cathedral College and High School for Boys in New York, which it is expected will be ready for occupancy in September,

1941. It will replace the present Cathedral College.

❏ **REV. JOSEPH M. GRIFFIN** has been appointed president of St. Thomas Seminary, Bloomfield, Conn. **REV. MICHAEL J. GUERIN** has been named vice-president and treasurer of that institution.

❏ **MOTHER VENERANDA HUSER, O.S.F.**, fifth Mother General of the Sisters of St. Francis, Oldenburg, Ind., died on May 7.

❏ **BROTHER JOHN BERTHMANS**, principal of Cretin High School in St. Paul, Minn., was elected president of the central regional unit of the N.C.E.A.

❏ **RT. REV. MSGR. LUIGI LIGUTTI**, Granger, Iowa, was elected executive secretary of the National Catholic Rural Life Conference.

❏ **SISTER MARY FRANCIS**, of the Franciscan Motherhouse, St. Mary of the Angels, Williamsville, N. Y., in the 90th year of her life, looks back not only at her own 75 years of unselfish service, but her memory rests tenderly on her own sainted mother (Mother Mary Francis) foundress of the Sisterhood of which Sister Mary Francis is a member.

❏ **VERY REV. MOTHER ST. JOHN MARTIN**, of Rome, Prioress General of the Ursuline Nuns of the Roman Union, visited the schools of the Ursuline Order during the summer.

❏ **BROTHER GERARD, O.S.F.**, well-known educator, died on May 25. For the past 40 years he was principal of St. Leonard's Academy in Brooklyn, N. Y.

❏ **REV. JOHN T. MORETELL, S.J.**, assistant librarian at Loyola University, Chicago, Ill., died at the age of 62.

❏ **REV. JAMES H. WHELEN, C.S.B.**, principal of Catholic Central High School, Detroit, Michigan, died early in June.

❏ **SISTER MARY REMI HARRINGTON, B.V.M.**, one of the councilors general of the Sisters of Charity, B.V.M., died on May 27.

❏ **REV. DR. CARL J. RYAN**, Superintendent of Schools in the Archdiocese of Cincinnati and Dean of the Teachers College at the Athenaeum of Ohio, has been elevated to the dignity of Papal Chamberlain, with the title of Very Reverend Monsignor.

❏ **SISTER MARY BERTHMANS**, 90, oldest member of the Ursuline Order, one of Cleveland's outstanding educators, died early in June.

❏ **FATHER GILLIS**, editor of *The Catholic World*, was awarded an honorary LL.D. degree by the faculty of St. Benedict's College, Atchinson, Kans., for his outstanding contribution to Catholic Action in the United States.

❏ **DR. GEORGE B. COLLINS**, professor of physics at the University of Notre Dame, was elected a fellow of the American Physical Society for significant contribution to the advancement of scientific knowledge in physics.

❏ **REV. DR. WALTER BLAKE**, professor of philosophy and religion at St. John's University, Brooklyn, N. Y., died at the age of 43.

❏ **REV. JAMES J. REDMOND, S.J.**, formerly principal of St. Joseph's High School, Philadelphia, Pa., has been appointed principal of Fordham Preparatory School, New York.

❏ **BROTHER ALBERT J. KAISER**, founder of the first Society of Mary educational institution in Missouri 43 years ago, died in July at the age of 79.

❏ **MOTHER MARY EUGENIA** has been elected for a second term Mother General of the Daughters of the Cross in America.

❏ **VERY REV. CHARLES FROMENTIN, O.S.F.S.**, a founder of the American Province of the Oblates of St. Francis de Sales, died at the age of 79.

❏ **SISTER MARY OF THE VISITATION** has been elected superior general of the Sisters of the Blessed Sacrament, succeeding Mother Mercedes, deceased.

❏ **MOTHER MARY EDWARDASHE** was elected superior general of the Society of the Sisters of Loretto.

❏ **REV. EDWARD BUTLER** is the new superintendent of Catholic schools in the Diocese of Davenport, succeeding **REV. RICHARD EGAN**.

❏ **REV. CHARLES C. MILTNER, C.S.C.**, dean of the University of Notre Dame, has been appointed president of the University of Portland at Portland, Oregon.

(Continued on page 16A)



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(Continued from page 14A)

☐ **REV. STANISLAUS F. LISEWSKI, C.S.C.**, of the University of Notre Dame, has been appointed president of St. Edward's University, Austin, Texas.

☐ **REV. WILLIAM P. CLANCY, D.D.**, superintendent of schools of the Diocese of Manchester, died suddenly on July 20 in the 39th year of his age.

☐ **REV. JOHN M. HAYES, S.T.D.**, of the Quigley Preparatory Seminary, Chicago, has been appointed to the staff of the social-action department of the N.C.W.C.

☐ **REV. CHARLES B. MOULINIER, S.J.**, former professor of philosophy and regent of the medical, dental, and law schools of Marquette University (Milwaukee), also organizer and first president of the Catholic Hospital Association, has celebrated the 60th year of his entrance into the Society of Jesus. The celebration was held at West Baden College (Indiana). Father Moulinier is 80 years old.

☐ **REV. LAWRENCE O'NEILL, S. J.**, is the new president of St. John's College, Shreveport, La.

☐ **REV. J. HUGH O'DONNELL, C.S.C.**, who has been acting president of the University of Notre Dame, has been appointed president.

☐ **SISTER JAMES STANISLAUS ROGAN, C.S.J.**, author of *The Journeys of Jesus* and other books for children, died June 29 at St. Louis, Mo., aged 79.

☐ **MR. JAMES A. SHEA**, well known for his activity in promoting the science of "boyology," died June 27 at Syracuse, N. Y. He would have been 67 years old in November. He was principal of Lincoln Junior High School in Syracuse for 34 years.

☐ **VERY REV. JAMES W. O'BRIEN, S.T.D., J.C.L.**, is the new rector of Mt. St. Mary's Seminary, Norwood, Ohio. He succeeds **MOST REV. AUXILIARY BISHOP GEORGE J. REHRING, S.T.D.**, who has been appointed pastor of St. Mary's parish, Hyde Park, Cincinnati.

☐ **BROTHER EMILIAN FLYNN, F.S.C.**, assistant



*Rev. Edward J. Butler, new
Superintendent of Schools
of Davenport.*

provincial and supervisor of the Brothers of the Christian Schools in Pennsylvania, Maryland, New Jersey, and the District of Columbia, has been given an honorary degree of doctor of pedagogy by Saint Francis College, Loretto, Pa.

☐ **REV. JOSEPH V. TRUNK, S.M.**, president of Trinity College, Sioux City, Iowa, died July 10 at the age of 41. He was formerly director of the department of philosophy at the University of Dayton.

☐ **BROTHER PTOLEMENS, F.M.S.**, former provincial and founder of the Marist province in the United States, has died at St. Ann's Hermitage, Poughkeepsie, N. Y., at the age of 76.

☐ **SISTER M. AGATHA OF ST. JOSEPH**, of the Sisters of Notre Dame de Namur, has celebrated her diamond jubilee in religion at the College of Notre Dame, San Francisco, Calif.

☐ **SISTER CRESCENTIA** and **SISTER EMERENTIA**, of the Sisters of Mercy, celebrated their golden jubilees in religion, July 3, at St. Xavier's Academy, Latrobe, Pa.

☐ **MR. DENNIS C. FAUSS** of the Catholic publishing house of Schwartz, Kirwin & Fauss, died July 3.

☐ **REV. FRANCIS E. BENZ**, editor of *The Catholic Boy* and author of books, has joined the staff of the Catholic chain newspaper project launched recently by Theodore MacManus.

☐ **BROTHER VICTORICK PHILIP, F.S.C.**, died recently in San Francisco.

☐ **Rt. REV. MSGR. JOSEPH V. S. McCLANCY**, superintendent of schools of the Diocese of Brooklyn for the past 25 years, received an honorary LL.D. from Villanova College on August 3.

☐ **BROTHER GEORGE N. SAUER, S.M.**, former provincial inspector of the eastern province of the Society of Mary, died in Dayton, Ohio, June 20, at the age of 57 years.

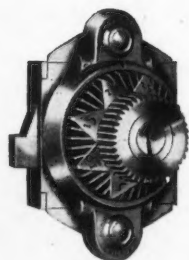
☐ **REV. MOTHER BERNARDA**, provincial superior of the eastern province of the Poor Sisters of St. Francis, died at the motherhouse of the Order at Lafayette, Ind., June 25, at the age of 79.

☐ **REV. QUINTON J. MALONE** who has been assistant superintendent of education of the Diocese of Wichita has been appointed diocesan superintendent of schools. **REV. LEON A. McNEILL, M.A.** remains superintendent of education.

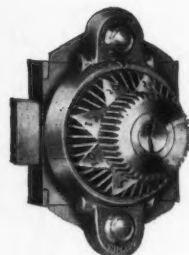
Significant Bits of News

☐ **Rev. Dr. Geo. Johnson**, head of the department of education at the Catholic University of America, also director of the department of education of N.C.W.C., declared that the Catholic educational system in the United States, "supported entirely by voluntary contributions," rep-

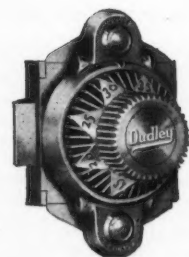
(Continued on page 19A)



S-640
Swivel Bolt, Masterkeyed
Combination Locker Lock



S-642
Square Dead Bolt,
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Locker Lock



S-244
Bevel Spring Bolt,
Combination Locker Lock



P-670
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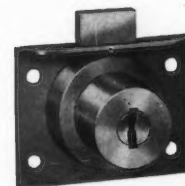
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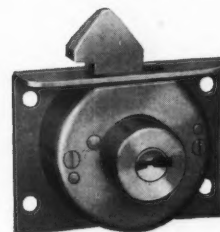


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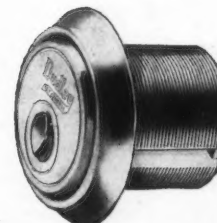
W-442
Dead Bolt, Masterkeyed Desk
or Cabinet Lock



W-446
Masterkeyed Sliding Door
Lock for Cabinets



S-842
Dead Bolt, Key
Locker Lock



Replacement Cylinder
(for room doors)



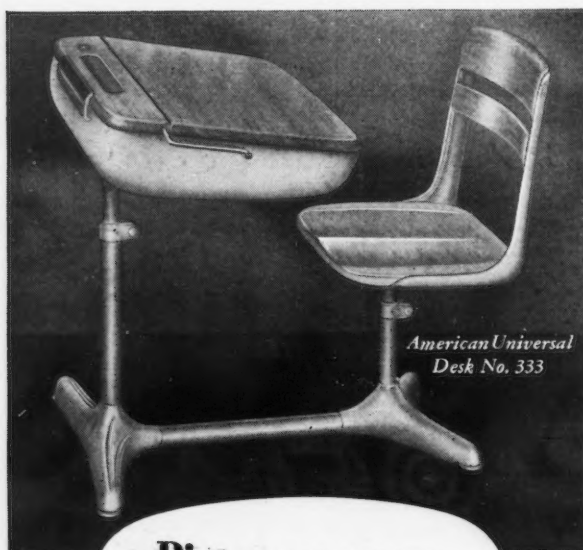
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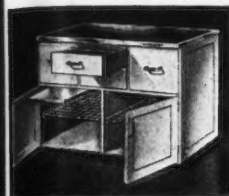
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(Continued from page 16A)

presents the "most substantial and dramatic act of faith in education that is being made by any section of the American populace.

"The Catholic argument is that, since the state passes laws compelling all children to go to school, it is the duty of the State to provide schools that accord with the dictates of the parents' conscience," said Dr. Johnson. "The public school maintains neutrality with regard to religion and creed. This in itself amounts to government taking a theological position, because it implies that religion and the creed one professes have no real or vital connection with everyday life and that religion does not matter in the same degree as does arithmetic, geography, or natural science. The philosophy of secular education is not merely negatively but positively irreligious. Consequently, it stands in contradiction to Catholic principles of education."

¶ Most Rev. Joseph H. Schlarmann, Bishop of Peoria, told the Central States Probation and Parole Conference recently that "the ill-guided home is mainly responsible for the lowering of moral standards, for the decay of the national conscience, and for the increase in crime." The bishop declared that a correctly formed religious conscience is the most effective and powerful of all deterrents to wrong doing.

¶ The Society of Jesus will take over the conduct of St. Mary's College in Halifax, N. S., Canada, at the end of the present school year.

¶ More than 90 catechetical centers among the Colored of Philadelphia have been established by the Sisters of the Blessed Sacrament in the past two years.

¶ The Knights of Columbus Supreme Council Boy Life Bureau conducted its 17th annual summer schools in boy leadership beginning at Regis College, Denver, Colo., July 8; at St. Thomas College, St. Paul, July 15; Xavier University, Cincinnati, Ohio, July 22; Niagara University, Niagara Falls, N. Y., July 29; Fordham University, New York City, August 5; and Boston College, Boston, Mass., August 12.

¶ A number of Catholic grammar schools in the Archdiocese of San Francisco took part in the 7th annual field day and competitive drill held at the San Mateo Ball Park recently.

¶ Three members of the Canadian Order of the Sisters of Service have begun working in the outlying districts of the Fargo Diocese, where they will instruct children for whom there are no Catholic schools and will endeavor to bring back to their religion Catholics who have neglected their faith because of the absence of churches near by.

¶ The 34th annual report of the Catholic schools in the Diocese of Pittsburgh shows a smaller total enrollment of pupils than in the year before, but an increase in the number of pupils in grades seven and eight and high-school classes.

¶ A National Catholic Book Week is to be held in October. Sponsored by the Catholic Library Association, the purpose of the week is to place in the hands of the average Catholic a key to books he can read and enjoy.

¶ Dr. George F. Zook, president of the American Council of Education, cited the development of a practical method of making available to education the resources of religion as one of the two great educational needs of America.

¶ A new airplane hangar, the largest structure in the country using laminated beams, has been constructed at Lewis Holy Name School of Aeronautics, Lockport, Ill. All of the labor was performed by the high-school students.

¶ A three-day institute for religion teachers at the 6th National Congress of the Confraternity of Christian Doctrine will be held in Los Angeles, October 12-15.

¶ St. Joseph's Hall of Chinchuba Institute of the Archdiocese of New Orleans school for deaf mutes has been dedicated.

¶ There are 18 Catholic universities in the world directly under the direction of and subject to inspection by the Church. Four are in France, two each in Italy, Canada, the United States and China, and one each in Belgium, Holland, Switzerland, Syria, Japan and the Philippine Islands.

¶ "Philosophy of the State" is the title of a compendium of papers presented at last December's meeting of the American Catholic Philosophical Association. The compendium has been brought out in a paper-bound edition by Grosvenor Dawe of Washington D. C.

¶ The National Catholic Educational Association has accepted the invitation of Most Rev. Jos. F. Rummell, Archbishop of New Orleans, to hold its annual meeting there April 16-18, 1941.

¶ The Vincentian Sisters of Charity of Perysville, Pa., are establishing a new foundation among the Negroes in the city of St. Jude, Montgomery, Ala.

¶ The Women's Catholic Order of Foresters has pledged \$25,000 to the Catholic University of America for the Commission on American Citizenship.

What the Colleges Are Doing

¶ The University of Santa Clara, Santa Clara, Calif., observed the 85th anniversary of its chartering on April 29, when varied activities were climaxed with a banquet in the evening.

¶ Gonzaga University in Spokane, Wash., has announced plans for a 10-year program having as its aims increased enrollment and development of Gonzaga University.

¶ Fordham University, New York, N. Y., has acquired from the late Professor Wilhelm Stern one of the finest private libraries on psychology in existence. The collection numbers 1,200 volumes.

¶ Webster College, Webster Groves, Mo., this fall is celebrating its 25th anniversary. It is the first Catholic women's college west of the Mississippi River, and is conducted by the Sisters of Loretto at the Foot of the Cross.

¶ St. John's Major Seminary, Camarillo, Calif., is to have a new \$1,000,000 library, the Edward Laurence Doheny Memorial. The treasures which the library will contain are valued at more than \$500,000.

¶ Fordham University, New York, announces the first monograph of the series to be known as

(Continued on page 20A)

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CHICAGO HEIGHTS, ILLINOIS

(Continued from page 19A)

the *Fordham University Studies*. "The Diplomatic Relations Between the United States and Hawaii: 1885-1889" leads the way as the first of the historical series.

¶ The American Council of Pharmaceutical Education gave its official approval to the course of study at *St. John's University College of Pharmacy*, Brooklyn, N. Y.

¶ Through the leadership of *St. Francis Xavier University in Antigonish*, N. S., Canada, 193 credit unions have been established in the province in the past seven years. The university has also sponsored many farming, fishing, and trading co-operatives among poor people of all creeds.

¶ *St. Norbert College*, West De Pere, Wis., conferred degrees on 30 students at the close of the recent summer session.

¶ *The Catholic University of America* enrolled 2,062 in its summer school. The students represented 90 religious orders and lay people from 43 states, the District of Columbia, Canada, Puerto Rico, and Italy.

¶ *St. Mary-of-the-Woods College* (Indiana) conducted an art institute at its summer session. More than 600 Sisters were enrolled.

¶ *The Catholic College of Oklahoma for the Colored* (Guthrie), opened in 1936 by the Benedictine Sisters, now has 40 students, men and women. It has awarded 18 degrees to Negroes.

Public Educational Relations

¶ *Durfee High School*, Fall River, Mass., will release pupils in its three upper grades one hour each week to attend religious instruction classes, and will credit each pupil with one point a year for the completion of such course.

¶ A movement to seek legislation making religious education compulsory in Canada's public schools was recommended at *St. Catharines, Ont.*, in a report placed before the 69th General Assembly of the Presbyterian Church of Canada.

¶ Week-day religious instruction represents the church's "most practicable" corrective for the growing "spiritual illiteracy" that is threatening

to undermine American democracy, the Council of Churches of Buffalo and Erie County was told at its annual dinner meeting recently.

¶ The Commissioner of Education of the State of New York has issued rules governing absence of public school pupils for religious observance and education.

¶ Three hundred Catholic Bibles were presented to the superintendent of Binghamton public schools, to be placed in the classrooms and libraries of all junior and senior high schools and in the junior-high department of the combination elementary-junior high schools. The presentation was made possible by the Catholic parishes of the city.

¶ Free bus transportation is now provided for Solvay children who attend Sacred Heart (Polish) School in Syracuse, N. Y.

¶ Transportation is now provided for pupils residing in East Norwich School District who attend St. Dominic's High and Grade School in Oyster Bay, N. Y.

Essay of Boys Town Citizen One of Six Best in Country

Joe Cahalan, 12, a citizen of Boys Town since 1933, won for Father Flanagan and himself national honors for his clear thinking in writing a conclusion to an unfinished story with an ending asking "What would you do?" which appeared sometime ago in the *Young Catholic Messenger*. The problem to solve was whether the patrol boy should accept money from the druggist for voluntary extra service at the street corner. Joe wrote:

"When John reached home he went to his room and thought over the situation. 'If Tom won't accept the money,' he told himself, 'I should not take it either, because Tom is there every day, too. As a citizen I owe some time to my country. Besides, a show and some candy aren't so important, and Mother won't be missing anything if I don't take it. I'll go and tell Mr. Wetherby that I can't accept the money, I have been getting along all right for the last 14 years without it and so I guess I can keep on and still enjoy myself.'"

Grade and High Schools

¶ The Sisters of St. Joseph, in charge of St. Joseph's Academy in Cincinnati, Ohio, celebrated in the spring the silver jubilee of the institution.

¶ Archbishop Spellman of New York announces the addition of two Catholic high schools for boys in New York City—one at St. Bernard's parish, West 14th St., and the other at Our Lady of Good Counsel Parish, on E. 90th St.

¶ Students in the parochial schools in the Archdiocese of Chicago will pursue a course of civic education as related to a democracy wherein Christian principles are followed.

¶ A new industrial-arts course, believed to be the only one of its kind in a Cleveland parochial school, is now in operation at Our Lady of Lourdes School in Cleveland.

¶ The Social Service Department of the parochial schools of the Archdiocese of Detroit expended \$2,902.22 during the past school year. Glasses were furnished to 439 children, and the fund also provided milk and crackers daily to 500 children. It provided clothing for 276 children, and distributed government surplus commodities to 2,582 children.

¶ Holy Rosary High School, Seattle, Wash., was accredited as a senior high school by the State Board of Education, at Olympia.

¶ The Quincy College Academy, Quincy, Ill., has been discontinued. Hereafter, Quincy College, operated by the Franciscan Fathers of the Sacred Heart Province for the past 78 years, will be strictly a four-year accredited college for men and women.

¶ Notre Dame Academy, Quincy, Ill., in charge of the Sisters of Notre Dame, which has been a girls' school, with the closing of Quincy College Academy has been changed to a school for both boys and girls.

¶ Robert J. Stahl, 1940 graduate of Bellarmine College Preparatory Seminary, San Jose, Calif., is this year's winner of the Marconi Memorial Scholarship in Radio Technology awarded by the Institute of the City of New York. The scholar-

(Continued on page 22A)

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for every size and type of school

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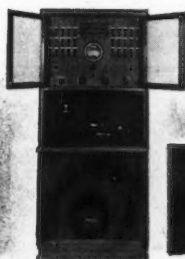
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automatically operate audible signals exactly according to pre-determined class room and study period schedules.

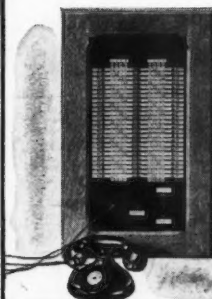


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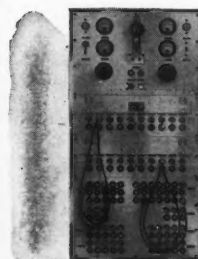
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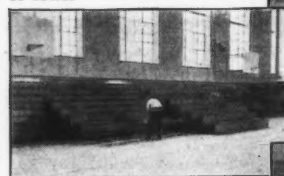
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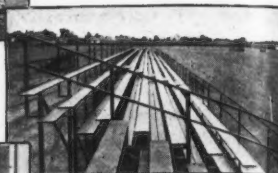


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(Continued from page 20A)

ship covers tuition and laboratory fees for two years at the Radio Corporation of America Institute in New York and will lead to a permanent position in the laboratories there. At the commencement of his school, Mr. Stahl also received the Bausch and Lomb honorary science award for proficiency in chemistry, physics and mathematics.

¶ The high school at Boys Town (Neb.) now has a faculty of ten Brothers of the Christian Schools.

Coming Conventions

¶ August 24-28. Catholic Central Verein of America, at New Ulm, Minn. Albert A. Doble, New Haven, Conn., secretary. ¶ August 31-September 2. Catholic Central Verein of New York, at Utica, N. Y. ¶ September 29-October 2. National Catholic Rural Life Conference, at St. Cloud, Minn. Rt. Rev. Msgr. Luigi Ligutti, Granger, Iowa, secretary. ¶ October 12. Catholic Library Association (Mid-West Unit) at Creighton University, Omaha, Nebr. Miss Mary Hunt, librarian, Creighton University, chairman. ¶ October 12-13. National Catholic Educational Press Congress, at Milwaukee, Wis. Dean J. L. O'Sullivan, Marquette University School of Journalism, Milwaukee, Wis., director. ¶ October 12-15. National Catechetical Congress of Christian Doctrine, at Los Angeles, Calif.

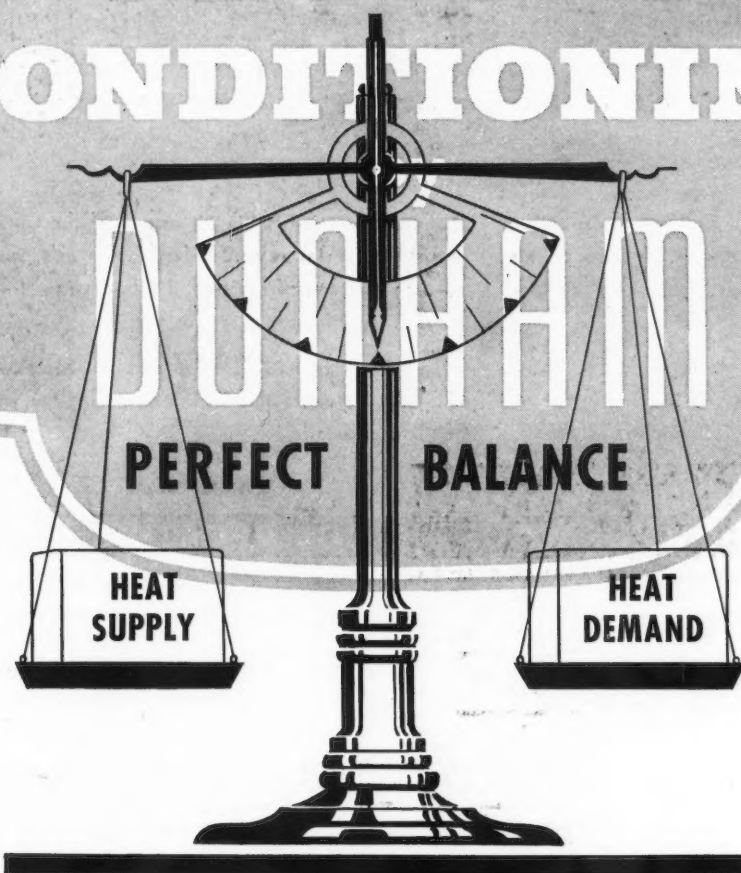
State Association Meetings

¶ Colorado Education Association, at Denver, Grand Junction, Pueblo, Colo. October 24-26. W. B. Mooney, 230 Coronado Bldg., Denver, Colo., secretary. ¶ Connecticut State Teachers Association, at Bridgeport, New Haven, Hartford, Conn. October 25. A. L. Knoblauch, Rm. 412, State Office Bldg., Hartford, Conn., secretary. ¶ Central Kentucky Education Association, at Richmond, Ky. October 11. R. E. Jaggars, Frankfort, Ky., secretary. ¶ Kentucky Association of Colleges & Secondary Schools, at Lexington, Ky.

October 25-26. Dean P. P. Boyd, University of Kentucky, Lexington, Ky., secretary. ¶ Maine Teachers Association, at Portland, Me. October 23-25. Richard B. Kennan, 14 Western Ave., Augusta, Me., secretary. ¶ Maryland State Teachers Association, at Baltimore, Md. October 25-26. Walter H. Davis, Havre de Grace, Md., secretary. ¶ Massachusetts Teachers Federation, at Springfield, Mass. October 19. Hugh Nixon, 15 Ashburton Pl., Boston, Mass., secretary. ¶ Michigan Education Association (No. 1) at Detroit, Mich. October 24-26. Frances M. Stubbs, High School of Commerce, 2330 Grand River, Detroit, Mich., secretary. (No. 2) at Flint. October 10-11. Orin Temple, High School, Marlette, Mich., secretary. (No. 3) at Lansing. October 10-11. Mrs. Eleanor Butterfield, Pottsville, Mich., secretary. (No. 4) at Grand Rapids. October 24-25. Clara Reeves, 44 E. 22nd St., Holland, Mich., secretary. (No. 5) at Traverse City. October 3-4. David Bates, High School, Harbor Springs, Mich., secretary. (No. 6) at Detroit. October 17-18. Beulah Campbell, Roseville, Mich., secretary. (No. 7) at Marquette. October 3-4. Alice Dobie, 506 Division St., Sault Ste. Marie, Mich., secretary. (No. 8) at Kalamazoo. October 17-18. Dorothy Dunbar, Public Schools, St. Joseph, Mich., secretary. ¶ Minnesota Education Association, at St. Paul, Minn. October 24-26. Walter E. Englund, 2429 University Ave., St. Paul, Minn., secretary. ¶ Missouri Central Teachers Association, at Warrensburg, Mo. October 10-11. Fred W. Urban, Warrensburg, Mo., secretary. ¶ Nebraska State Teachers Association (Dist. No. 1) at Lincoln. October 23-25. (Dist. No. 2) at Omaha. October 24-25. (Dist. No. 3) at Norfolk. October 24-25. (Dist. No. 4) at Kearney. October 23-25. (Dist. No. 5) at McCook. October 23-25. (Dist. No. 6) at Alliance. October 23-25. ¶ New Hampshire State Teachers Association, at Rochester, N. Y. October 17-18. John M. Condon, R.F.D. 1, Derry, N. H., secretary. ¶ New Mexico Education Association, at Santa Fe, N. M. October 23-26. R. J. Mullins,

114 E. Marcy St., Santa Fe, N. M., secretary. ¶ New York State Teachers Association (North Central Zone) at Watertown. September 27. Margaret Higman, North Junior High School, Watertown, N. Y., secretary. (Northern Zone) at Potsdam. September 27. Dr. Carl West, State Normal School, Potsdam, N. Y., secretary. (Long Island Zone) at Hempstead. October 4. Margaret L. Higman, North Junior High School, Watertown, N. Y., secretary. (Southern Zone) at Elmira. October 11. Elizabeth Grube, South Side High School, Elmira, N. Y., secretary. (Eastern Zone) at Albany. October 17-18. Cath. L. Mason, Bethlehem Central High School, Delmar, N. Y., secretary. (North Eastern Zone) at Lake Placid. October 17-18. C. Edmond Yandon, Central School, Newcomb, N. Y., secretary. (Central Western Zone) at Rochester. October 24-25. Mary H. Dutcher, No. 37 School, Rochester, N. Y., secretary. (Central Zone) at Utica. October 25. M. Dorothy Fox, Kernan School, Utica, N. Y., secretary. (Western Zone) at Buffalo. October 25-26. Mary E. Stall, High School, Hamburg, N. Y., secretary. ¶ North Dakota Education Association, at Grand Forks, N. Dak. October 25-27. M. E. McCurdy, Fargo, N. Dak., secretary. ¶ Utah Education Association, at Salt Lake City, Utah. October 10-12. Milton B. Taylor, 316 Beneficial Life Bldg., Salt Lake City, Utah, secretary. ¶ Vermont State Teachers Association, at Burlington, Vt. October 10-12. Dr. Caroline S. Woodruff, Castleton, Vt., secretary. ¶ Western Pennsylvania Education Association, at Pittsburgh, Pa. October 10-12. Dr. A. M. Goldberger, University of Pittsburgh, Pittsburgh, Pa., secretary. ¶ Washington Education Association. September 20-21 at Spokane; October 14-15 at Walla Walla; October 17-18 at Yakima; October 18-19 at Wenatchee; October 21 at Chehalis; October 22 at Longview; October 23 at Camas; October 24-25 at Bellingham; October 25 at Seattle; October 25 at Tacoma. Joe A. Chandler, 707 Lowman Bldg., Seattle, Wash., secretary.

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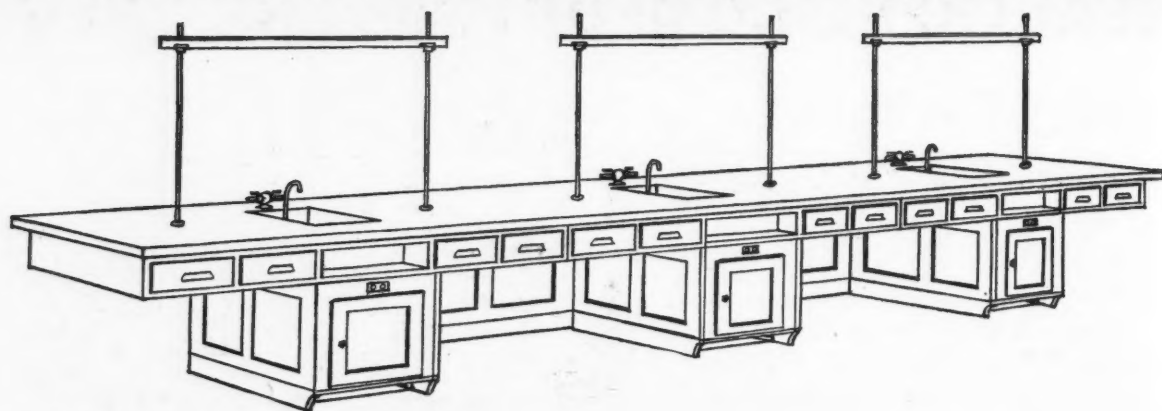
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(Continued from page 245)

contemporary problems are given. False theories concerning man and society are exposed and refuted. The imminent problems of euthanasia, race suicide, eugenics, anti-Semitism, labor versus capital, democracy versus totalitarianism, propaganda, and racialism are analyzed and discussed. A very scholarly work, it ends each chapter with a series of definitions, questions, projects, and a bibliography. To a field which suffers from a lack of good textbooks, *Sociology* by Willigan and O'Connor is a valuable addition. And all Catholics, lay and clerical, who are awake to modern life and its problems will read this book with interest and profit. — T.McD.

Character Education in Adolescence

By Rudolph Allers, M.D., Ph.D. Cloth, 138 pp. \$1. Joseph F. Wagner, Inc., New York, N. Y.

Dr. Allers has again placed in his debt those engaged in the responsible task of training the young. Teachers, priests, and parents will derive a good deal of inspiration and of practical help from this book. Beginning with a chapter on the general psychology of adolescence, the author prepares the way for his discussion of Ways of Understanding and Approach, Ways of Influencing the Adolescent, Some Special Features — bashfulness, instability, etc. — Daydreams and Sexuality, and General and Vocational Guidance.

The whole treatment is characterized by sanity and simplicity. It can be understood by anyone. Some, of course, will fail to find special discussion of problems which they think should be included, but they will be almost sure to take away some basic helps for the solution of those problems.

Boxing

By Edwin L. Haislet. Cloth, 120 pp., illustrated. \$1. A. S. Barnes & Co., New York, N. Y.

An Anatomical Analysis of Sports

By Gertrude Hawley. Cloth, 191 pp., illustrated. \$3. A. S. Barnes & Co., New York, N. Y.

Boxing, by the coach of the University of Minnesota, is a new volume in the already favorably reviewed "Barnes Dollar Sports Library." It contains the fundamentals of successful boxing outlined and described under the following headings: Positions, Blows and Blocks, Footwork, Defense, Attacks, Set-Ups, Ringcraft and Training. The book is well written and ought to appeal to the promoters of amateur boxing. — K.J.H.

The author of *Anatomical Analysis of Sports* hopes that her book will secure efficiency with safety to the body, and will facilitate the adaptation of athletics to individuals. The contents cover practically all sports. The book is good, but it requires study and the mastery of a long list of technical and anatomical terms. Teachers of kinesiology will be most interested in this pioneer work, since the analyses are discussed principally from this standpoint. — K.J.H.

Essentials in English

By Ellen Smith & Leona McNulty. Three books, paper, 134 to 198 pp. 80 cents each. The McCormick-Mathers Co., Wichita, Kans.

These are combined textbooks and workbooks for the high school. Arranged for use with the laboratory plan, they will fit into private study and self-checking or classwork; the best plan would seem to be a combination of these methods.

Each book is complete in itself; the three supply a progressive course in the *Essentials* of English sentence structure and in oral and written composition, including a very good course in functional grammar.

Tests, answer cards for the exercises, and record blanks accompany the books, supplying practical machinery to lighten the work of teacher and pupil.

We are sorry to see included some very few

titles of books suggested for pupils' reading which we would not wish our children to read. — E.W.R.

Subject Index to Books for Intermediate Grades
Compiled by Eloise Rue. Cloth, 554 pp. \$4. American Library Association, Chicago, Ill.

This index is intended to aid teachers and librarians in locating books for children. The main part of the volume is a list of books by subjects, often including page references. The first 50 pages of the Index is a finding and buying list by authors of all the books referred to in the subject index. It gives a very brief description of a book, the grade for which it is suitable, and marks a book which is recommended for first purchase.

A Delightful Guide for Boys and Girls

Extracts from C.T.S. pamphlets by Joseph O'Connor and other publications. Paper, 40 pp. 10 cents. Published by Rev. S. J. Stanislaus, O.M.I., St. Lucia's Church, Mannar P.O., Ceylon.

Needlework and Crafts

By Irene Davison, Agnes M. Miall, and R.K. & M.I.R. Polkinghorne. Cloth, 340 pp., illus. \$2. The Chemical Publishing Co., Inc., 148 Lafayette St., New York, N. Y.

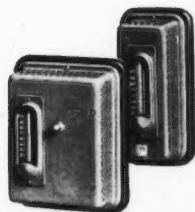
In simple language, coupled with 248 illustrations, the authors deal with needlecraft and other handicraft. They explain the processes in plain sewing, hand embroidery, dressmaking, mending stitches, etc. In addition, there are sections dealing with various other crafts, such as weaving, basketry, leather work, knitting, glass and china painting, sea-grass work, etc. Though the days are happily past, the authors say, when long hours will be spent making invisible stitches in lengthy seams and hand-sewed frills by the yard, we are coming to appreciate that we can create beauty by sewing quite as definitely as by any other craft or hobby, and this book is intended to foster these arts. The many excellent illustrations are printed on special glossy paper. A beautiful colored frontispiece shows a lilac cushion.

(Continued on page 27A)

HEALTHFUL COMFORT for CHILDREN

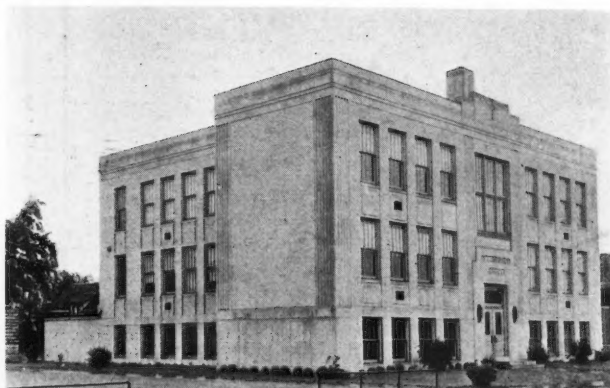
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Healthful comfort for children . . . and teachers . . . in modern, well-equipped school buildings is another present-day indication of the "American Way" to better living. The fact that such considerations are important to the progressive men and women who guide the maintenance and construction of our great system of parochial schools is a credit to American educational and religious development . . . Johnson automatic temperature control provides that health-giving comfort and saves large quantities of fuel, too, for thousands of school buildings, equipped with every type of heating and ventilating system. The money that used to go out the window, in wasted heat, is used to pay teachers, to provide better school equipment and other activities in the parish.

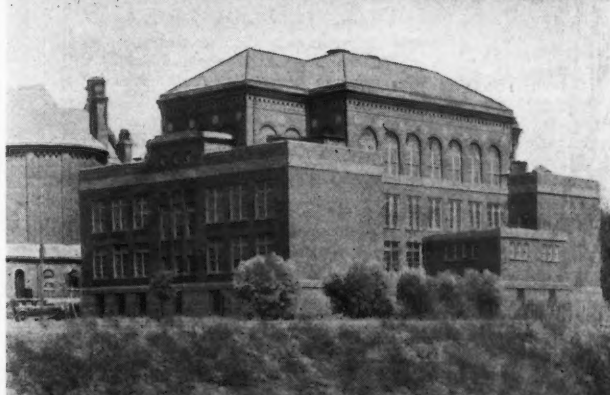


LOOK AT THE WHOLE SYSTEM

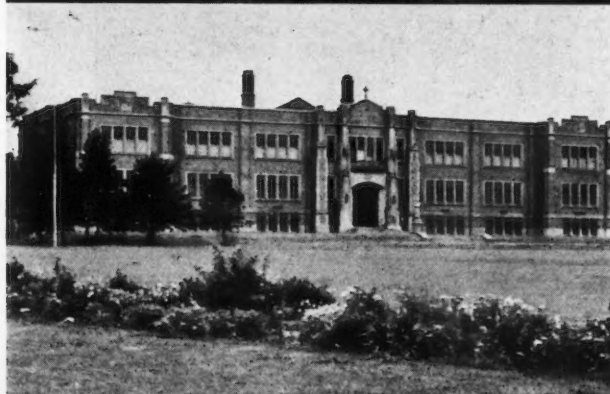
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Above: St. Lawrence School. Below: Assumption School. At bottom: St. Francis Preparatory College. All located in Buffalo, N. Y., and all designed by Carl Schmill & Sons, Buffalo architects.



Beman & Candee, Buffalo, were consulting engineers for St. Lawrence and St. Francis. Heating installations by Service Heating Co., D. Ashton, and George Isieger, all of Buffalo, top to bottom.



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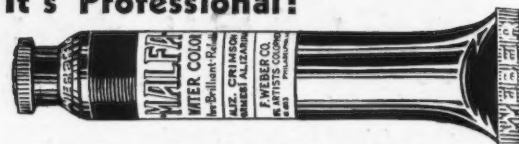
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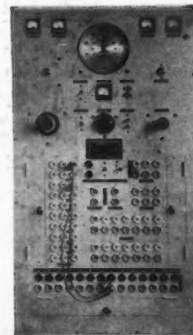
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(Continued from page 24A)

the finished cushion and the design, and a supplement to the book is a transfer design for this cushion. This book will be a welcome addition to any domestic-science library. — L.L.

The Redirection of Secondary Education

By George M. Wiley, Jr. Cloth, 503 pp. \$2.50. The Macmillan Co., New York, N. Y.

The author of this study is an associate commissioner of education for the State of New York. He describes his book as "a social interpretation" of secondary education. His thesis is that the secondary-school system, junior and senior, grades 7 to 12, has the twofold purpose of fostering "creative expression of individual initiative" together with recognizing and fulfilling "full civic and social responsibilities."

He agrees with leaders of both the U. S. Office of Education and the National Education Association that the ideal high school is the "comprehensive high school," the one that provides a variety of courses meeting the needs of all classes of pupils. The academic high school (which offers only college preparatory subjects) he classes with the special school—for, evidently, it does not meet the needs of all the youth of the community.

"The development of the best that is inherent in any individual pays dividends and yields enduring satisfaction only as one's ability and achievement are dedicated to the service of others," says Mr. Wiley. Catholic educators will applaud this statement if there is added what the author probably held back as a mental reservation; namely, "for the love of God." The first Commandment is to love God and the second to love our neighbor for the love of God. — E.W.R. **Bess of Cobb's Hall**

By Enid Dinnis. Cloth, 226 pp. \$2.75. The Bruce Publishing Co., Milwaukee, Wis.

The distinguished English author, Enid Dinnis, tells in this book the story of the Holy Maid of Kent, Elizabeth Barton. There is no deviation from the known facts of history beyond a legitimate play of imagination in presenting the episodes. It is a tragic story with a grim ending,

but inasmuch as it involves the reputation of the two canonized martyrs of the period as well as of the monks and friars who were her fellow victims, it is a story of which it may be said, in the parlance of the days of Bess Barton, "it behooved that it should be told." Enid Dinnis has woven an intriguing, based-on-fact account which sets right "one of the most maliciously misstated cases in English history," and gives a satisfactory answer to the question "Was she Holy Maid or Hypocrite Nun?" Extraordinary lifelike sketches of St. Thomas More, Henry VIII, St. John Fisher, Thomas Cromwell, Anne Boleyn, Thomas Cranmer, and others engaged in the drama of the early English church are included.

The Past Lives Again America Then and Now

By Edna McGuire. Cloth, 459 and 447 pp., illustrated. \$1.40 each. The Macmillan Co., New York, N. Y.

Two books of history for grade-school use. A very prominent feature is the matter of illustrations—from drawings by George M. Richards. Many of them are of page size; others are headpieces or tailpieces, or just illustrations; the books may almost be called pictorial histories. The stories are told simply at the grade level, and are made extremely interesting.

The reviewer thinks the speculations about primitive man in poor taste, especially for children, who believe what they read. Then, too, it would seem that a Christian writer would know that the Hebrews, with the exception of fallaways, had always believed in the one true God. **Tula, A Little Pueblo Girl**

By Jeanette Smith. Cloth, 96 pp., illustrated. 88 cents. McKnight & McKnight, Bloomington, Ill.

A description, in story form and pictures, of the life of the Pueblo Indians. Excellent for supplementary reading by children of the lower grades.

No Road Too Long

By Hildegard Hawthorne. Cloth, 269 pp., illustrated. \$2. Longmans, Green & Co., New York, N. Y.

A story of the expedition of Fremont and Carson who first crossed the Great Basin from Salt Lake to the Sierras and then took part in the events that made California a part of the Union. The story is well told from the viewpoint of the eighteen-year-old hero, Captain Fremont is pictured as a fine type of leader who was never guilty of any unnecessary bloodshed; the author censors one or two other members of the party for unnecessary violence. The hero finds a wife and takes up the life of a rancher in California, U. S. A.

Silver Sails

By Sisters of St. Joseph and Arthur I. Gates. Cloth, 415 pp., illustrated. 92 cents. The Macmillan Company, New York, N. Y.

This is the fifth reader of the New Ideal Catholic Readers. The content consists of nature stories, stories of children of other lands, fairy tales, lives of great men, animal stories, adventure, biography, and stories of the saints. An appendix provides a small dictionary. There are interesting tests and lists of books for supplementary reading.

Catholic Faith Explained

By Rev. Felix M. Kirsch, O.F.M.Cap., and Sister M. Brendan, I.H.M. Cloth, 442 pp. \$1. P. J. Kennedy and Sons, New York City.

This teacher's manual for *Catholic Faith*, Book 3, is divided into essentials in the teaching of religion and into practical aids. The first unit stresses action as a goal in religious instruction and indicates methods for teaching the sixth and ninth commandments. The second unit comprises a synthesis of and teaching aids for the individual pages of *Catholic Faith*. The teachers who are using *Catholic Faith* as a text will find this manual of exceptional help. — T.McD.

Tantum Ergo

By Rev. Joseph D. Ostermann. 10 cents. Carl Fischer, Cooper Sq., New York, N. Y.

An arrangement for four voices (S.A.T.B.). Published with an imprimatur.

(Concluded on page 28A)

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(Concluded from page 27A)

English in the Elementary Schools

Outline for Archdioceses of Baltimore and Washington. Paper, 300 pp. Published by the Office of the Superintendent of Education. (Rt. Rev. Msgr. John I. Barrett), Bureau of Catholic Education, 415 Cathedral St., Baltimore, Md.

As the result of two years of work by the School Sisters of Notre Dame of the Maryland Province, the archdiocesan educational office has issued this complete outline for grades one to eight. The work is outlined in detail with directions to the teacher, so that both oral and written English will be taught to achieve its fullest possibilities not only for its own sake, but also for its important bearing on the general aims of Catholic education.

American Life and Problems

By Charles G. Barnes and John B. Dail. Cloth, 626 pp. \$1.76. Longmans, Green & Co., New York, N. Y., 1940.

This is a book designed to serve as a basic text in social studies for senior-high-school students. Half of the book is devoted to the basic factors of American life as it exists today, and half to the more important problems that are facing the American people. Sociology, economics, and government are well integrated, and there is some attention paid to the past history of the social institutions concerned.

The questions and problems for discussion, and the suggested individual and group activities, which appear at the end of each chapter, are clear and practical. The typography is clear and the binding good and attractive, but there are fewer pictures and graphs in the book than is usual nowadays, and the bibliography might occasionally suggest more practical and alive references.

In the hands of a well-read and trained teacher of the subject, this book will be an excellent introduction to the student for later work of a more adult type—for it should help the high-school student to begin work on a more dignified level than is sometimes given in social studies classes. On the other hand, the book is less attractive in form and suggested activities than most modern books of its kind.

Although there is a chapter on religion, the Catholic will deplore the lack of integration of a spirit of religion with each and all of the phases of our social life—for such an integration is surely the spirit of true Americanism as shown by the Constitution, and yet so sadly unrealized in many educational circles today.

The Little Missionary

Edited by Rev. Charles G. Erb, S.V.D., 50 cents per yr.; in quantity, 25 cents. St. Mary's Mission House, Techny, Ill.

The June, 1940, issue was a silver-jubilee number of this useful magazine to promote missionary work among children.

No Other Way

An authorized translation from the French of R. P. de la Chevasserie, S.J. Leatherette, 287 pp. \$2.25. The Bruce Publishing Co., Milwaukee, Wis.

As strong as it is delightful, this is a fascinating book on the spiritual life. With keen spiritual insight, and under new and interesting forms, the author conveys the fundamental religious facts and principles, ancient as Christianity, and applies them to our time and our own circumstances. For those who do not have the privilege of a prolonged retreat of eight days, the substance is here presented in popular form in a manner practical and accessible to ordinary readers. All who use the book will discover that it will help them in their steady ascent toward the consummation God intends for all.

100 Catholic Titles for H. S. Libraries

Compiled by The Committee on Libraries, Secondary School Dept., National Catholic Educational Association, 1312 Massachusetts Ave., N.W., Washington, D. C.

The Introduction says: "This official list is the result of three years' work checking down an original list of over two thousand titles. It has been approved by a sizable group of professional librarians as entirely adequate for readers on the high-school level. Since the titles are all works of highly rated Catholic authors, it is the hope of the Committee that this book list will be con-

sidered as a 'must' list by Catholic high-school librarians and administrators."

The Story of Western Pines

Pamphlet, 64 pp. Profusely illustrated. Prepared by Western Pine Assn., 510 Yeon Bldg., Portland, Ore. Single copies free. Schools desiring quantity lots for distribution to students can secure them at nominal cost.

Facts about these useful trees and the logging and lumber manufacture in the region where they grow are told here for school use, primarily in the seventh, eighth, and ninth grades.

Knowledge

By Very Rev. Michael J. Miller, O.S.M. Cloth, 87 pp. The Servite Fathers, Chicago, Ill.

Here are ten chapters each dealing with a modern invention, improvement in living, or tendency in thinking, and each teaching the lesson that there can be no peace, no justice, no morality, and no true education without religion. Religion in education, in particular, is insisted upon so forcibly that he who runs may read. The chapter on motion pictures should be a special warning to parents and educators.

Since the pen is mightier than the sword, Father Miller's booklets should prove an efficient weapon against the common intellectual and moral enemies of our day.

Peter and Nancy in the United States and Alaska

By Mildred H. Comfort. Cloth, 368 pp., illustrated. 90 cents. Beckley-Cardy Co., Chicago, Ill.

A tour of the United States and Alaska, including most of the well known historic spots and an inspection of the occupations and industries along the way. For grades five and six.

Learning to Compute

Book one, 104 pp.; Book two, 104 pp. By Ralight Schorling, John R. Clark, Mary Potter, and Carroll F. Deady. 32 cents each. World Book Company, Yonkers, N. Y.

These books provide diagnostic and remedial drill materials for upper-grade pupils who have been found weak in the fundamental computational skills. Goals of accuracy and speed are set up on three levels and throughout self-activity based on self-analysis, self-directed drill, and retests are insisted upon.

New Pro Parvulis Project

The Pro Parvulis Book Club, the national headquarters of which are in the Empire State Building, New York City, now has a branch in Boston, Mass. A major project of this branch is a Lending Library where wholesome books for children may be obtained at a small fee. When the books have been circulated there for a time, they are to be transferred to a free lending library for underprivileged children.

AMONG OUR AUTHORS

Brother George, F.I.C. (*Molding Characters and Tempers*) is a member of the faculty of Notre Dame Institute, conducted by the Brothers of Christian Instruction at Alfred, Me.

Most Rev. James E. Kearney, D.D. (*Civic Education in the Elementary School*) is bishop of Rochester, N. Y.

Brother Oswald, C.F.X., M.A. (*Catholic High Schools Need Industrial Arts*) is principal of Mt. St. Joseph College, Baltimore, Md., conducted by the Xaverian Brothers.

Sister M. Angelica, C.S.J. (*Know Thyself*) is a member of the faculty of Marymount College, Salina, Kans., conducted by the Sisters of St. Joseph.

Brother Basil, F.S.C. (*I Rate Myself*) is a veteran member of the Brothers of the Christian Schools. He is now at St. Michael's College, Santa Fe, N. Mex.

Sister M. Clare, S.N.D. (*The Sister and the Home-and-School Association*) is at Notre Dame Convent, Cleveland, Ohio.

Sister M. Luke, S.N.D. (*Creative Writing for Learning*) is a teacher of English at Notre Dame Academy, Cleveland, Ohio.

Richard James Hurley (*How to Grow an Elementary School Library*) is an assistant professor of library science at the Catholic University of America, Washington, D. C.

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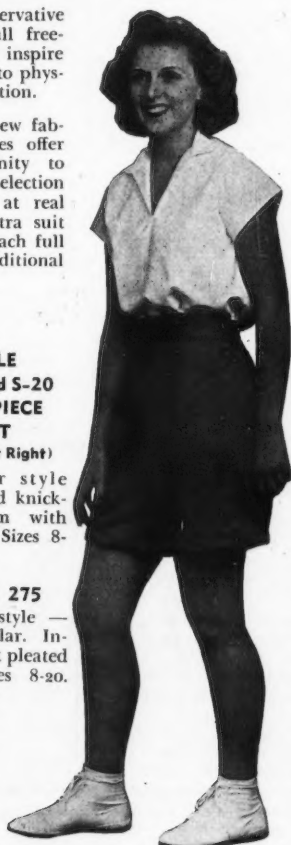
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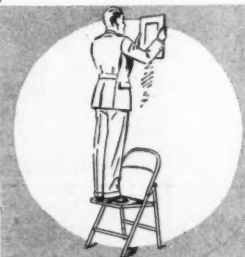
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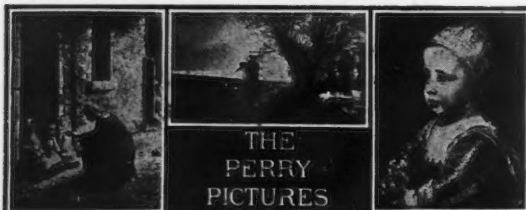
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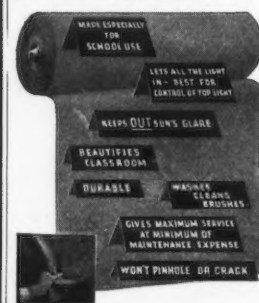
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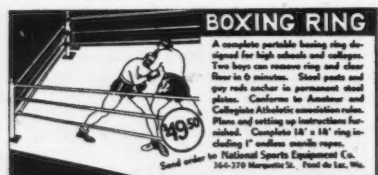
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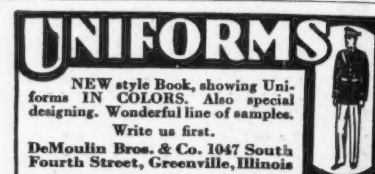


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New "Envoy" School Seat

The Envoy is obtainable in various sizes and styles, including a chair with storage compartment and one with a book drawer under the seat. The seats are of plywood finished in school-furniture brown.



New "Universal" Desk

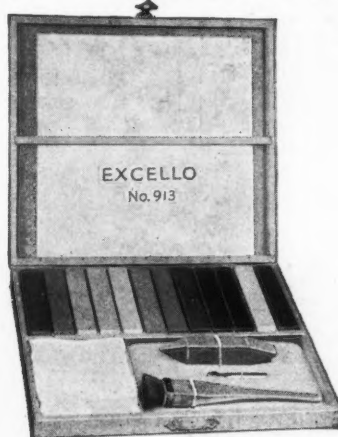
Beauty in the Classroom

The American Seating Company, Grand Rapids, Mich., has just announced the new Universal Desk shown on this page. This is a really streamlined desk and seat combined. Desk and seat are adjustable. Wood parts are of maple and

metal parts of stamped steel; there are no rough projections.

Sanymetal Toilet Rooms

The Sanymetal Products Company, Inc., is anxious to send an illustrated folder describing five types of partitions for toilet rooms to anyone planning to build or to remodel. Write to the company at 1705 Urbana Road, Cleveland, Ohio.



The "Excello" Stencil Set

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Booklet Describes New RCA Sound Projector

A colorful booklet presenting the new RCA 16-mm. motion picture sound projector and its almost unlimited applications in the educational field is being distributed to educators and school administrative officials throughout the country. The booklet points out that the remarkable simplicity of design and construction of the new projector enable an untrained operator to secure projection and sound reproduction comparable to professional standards. The unit's moderate original cost and inexpensive maintenance are also stressed. If you haven't received your copy, write to the Educational Department, RCA Manufacturing Company, Inc., Camden, N. J.

School Lockers and Files

The All-Steel Equip Company of Aurora, Ill. has some attractive circulars, illustrated in colors, with descriptions of their new silent school locker and their better-made, commercial-grade cradle suspension files for office use which they say are sold at the lower utility-grade price. The A.S.E. Company will be glad to send you these folders.

Have a Spelling Bee

The G. & C. Merriam Company, Springfield, Mass., publishers of *Webster's New International Dictionary*, has prepared lists of words and rules for conducting spelling bees. The company also awards medals as first, second, and third prizes. Teachers are invited to write to the Merriam Company for cooperation in conducting spelling bees.

Foreign Correspondents

The International Friendship League, 41 Mt. Vernon St., Boston, Mass., has for its purpose the supplying of names and addresses of boys and girls in all parts of the world with whom your pupils can correspond. Miss Edna MacDonough, executive secretary of the League, will be glad to answer your questions.

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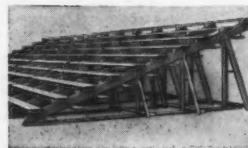
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